TEN SEX TALKS TO BOYS

10 YEARS AND OLDER

BY

I. D. STEINHARDT, M.D.

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TEN SEX TALKS TO BOYS

(10 years and older)

BY

IRVING DAVID STEINHARDT, M.D

AUTHOR OF "TEN SEX TALKS TO GIRLS" (14 YEARS AND OLDER)

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To

OUR GRANDFATHERS, FATHERS, HUSBANDS, BROTHERS, AND SONS IS THIS LITTLE VOLUME DEDICATED BY THE AUTHOR IN THE HOPE THAT WITHIN ITS COVERS EACH AND EVERY ONE OF THEM WILL FIND PROFITABLE KNOWLEDGE AND WILL DISSEMINATE IT IN THE SAME EARNEST SPIRIT OF WANTING TO BENEFIT THE HUMAN RACE AS POSSESSES THE AUTHOR IN OFFERING IT.

PREFACE

THE originals of these lectures, entitled "Seven Sex Talks to Boys," were published in the medical magazine "*Pediatrics*" after the author had delivered them before several large audiences at the Hebrew Educational Society, of Brooklyn, N. Y., before the New Era Club and the Emanu-El Brotherhood of New York City, and several other clubs. Their cordial reception both surprised and delighted the author, and, in response to many requests that he do so, he has revised and enlarged these lectures, so that with the new material incorporated the series now numbers ten talks, which are offered in book form for the benefit of those who desire to profit by the truths therein contained. As in the author's book "Ten Sex Talks to Girls," no attempt is made to be scientific, but only to speak plainly so that the talks can be understood by all. To others interested in this subject, he offers the use of all or any part of them for lectures or instruction. To my audiences I gave the privilege of asking questions. To my readers I extend the same courtesy, but request that postage be forwarded for replies.

I wish to extend my thanks to Mr. Charles S. Bernheimer, of the Hebrew Educational Society

of Brooklyn, N. Y., to Mrs. Sarah L. S. Spector, of the Florence Memorial Aid Society of this Society, to Mr. and Mrs. Tobias Roth, of the Emanu-El Brotherhood of New York City, to Mr. Louis Posner, of the New Era Club, and to my numerous correspondents who encouraged me in, and were kind enough to praise, my little series of talks to boys. I also wish to thank those who assisted me in the preparation of the manuscript, but who are too modest to allow me to mention them by name. It is the hope of the author that this little book will do something toward saving our boys, little and big, from wrong-doing and disgrace, and make of them better sons, husbands, and fathers. "Forewarned is forearmed."

IRVING DAVID STEINHARDT, M.D.,
310 West 99th Street,
New York City.

April, 1914.

HOW MUCH SHALL I TELL MY BOY?

AN INTRODUCTION

BY ERNEST THOMPSON SETON

WHILE yet a child, the normal boy is sure to realize very fully the fact and meaning of sex. If he lives in the country he learns about the reproduction of farm animals while he is but six or seven. Indeed, I remember well once hearing a five-year-old boy accurately describe to me the origin of a calf. Next he puzzles over the arrival of the baby, and, usually before he is ten, he draws the very natural inference that human beings have similar experiences and origin; especially if he reads his Bible.

The average city boy learns later, but almost always draws his knowledge from vulgar sources. Physicians vary greatly in their estimate of the amount of sorrow that results from ignorance or improper knowledge, but all testify that a frightful amount of human crime and misery is due to immorality born of ignorance.

All are agreed on the need for keeping boys as well as girls sexually clean. It is generally admitted to-day that ignorance as a safeguard has proved a disastrous failure. If the boy does not

learn from pure sources, he certainly will from impure. The only questions with most men are: How much shall I tell my boy? And at what age?

On the last point there is the greatest diversity of opinion. I know of one father who thought he was doing his whole duty by vaguely hinting on the subject for the first time when his son was nineteen. Whereas fourteen is probably the latest for the most backward boy. As a matter of fact, one cannot fix an age, because it depends on the boy's development. And how is that to be gauged? The best rule I can offer is—as soon as he can read well. Then if you have difficulty in talking freely to him, put in his hands some clean, sound book that treats the subject physiologically, and simply; not with veiled expressions of disgust, or reference to religious duties.

I do not know of any book better fitted to serve this purpose and aid the anxious but embarrassed father to do his duty by his boy than the present "Sex Talks." As soon as the child can read—and with most boys that means about eight—it is well to discuss the simple facts of animal reproduction or read parts of this book to him. A little later put the book in his hands and tell him that it contains things he ought to know. He will absorb the information exactly in proportion to his needs, and if the father has maintained the right friendly relations with his son, the child will come and tell him when street acquaintances or unscrupulous hired help have given

him ideas that are unclean, or likely to lead in the wrong direction.

I know of one father who bitterly assailed his own father for not telling him things that would have saved himself from lifelong misery. I said to him, "Are *you* profiting by the lesson to safeguard your son with proper information?"

"There is time enough for him," was the reply. "He is only fourteen. Besides he isn't that kind of a boy."

I was amazed at his attitude, and when I pointed out that the boy was so precocious that it was, if anything, *too late,* he unwillingly admitted that he ought to do something, but didn't know how.

I said, "There are three ways: First by talking frankly with him yourself."

"Impossible," he said, "I wouldn't know how."

"Then, have your family physician talk to him."

"I don't believe in that," was the answer. "He doesn't understand my boy at all."

"Then," I said, "let him have a safe book."

"All right," he replied, "where can I get one?"

He tried to do so. He got two—one a medical anatomy and the other a quack medicine advertising book; the only two things then available. And the result was not what it should have been. But the son was a fine boy of strong character and he won out after being badly burnt in the fires.

I knew an eminent physician who had helped

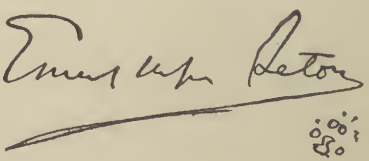
the boys and girls of many other families, but who had such a singularly prudish attitude toward his own daughter, and only child, that under his very eyes she adopted habits that doomed her to the insane asylum and to death, while still in her teens.

I knew of a boy, who, thanks to an equipment of misinformation from the usual unclean sources, at the early age of sixteen contracted the worst disease known to mankind and, after a few years of sorrow for himself and all his friends, was slowly eaten by loathsome sores. His death was a relief to every one who knew him.

These are individual cases that represent tens of thousands, where the simple truth properly given probably would have meant salvation.

But a few years ago we could not find in print the needed information, put simply and unprudishly. Now our difficulties are met before they arise, and those fathers who know their duty, but not how to approach it, will find the way made plainer by the present simple readable volume.

Reader, are you the father of a boy? Are you enough concerned about his welfare to give him this simple safeguard?



TEN SEX TALKS TO BOYS

I

For some strange and unknown reason, it has for many years been considered indelicate, if not absolutely improper, to discuss matters pertaining to sex and sexual relations, and a criminal silence has been maintained which permitted innumerable girls to be morally ruined by the male sex. These girls, as they became more and more degraded, likewise became diseased, yet were allowed, without question or restraint, to ruin the health of their male companions who sought to keep them in degradation.

In some respects things have changed for the better, and the decision has been arrived at that it is neither right nor profitable to allow our growing boys to acquire only a street knowledge of things sexual. Therefore the question arises, how can you best be educated? I think the best way is to be frank and honest with you, and then to leave it to your common-sense to profit by what I am going to tell you. I do not believe that you should first

acquire on the street false ideas of things sexual, and be told, after it is probably too late, what is the correct way in which to regard these things. To my idea, at least, "an ounce of prevention is worth a pound of cure"; and, while it is no doubt true that "a burnt child dreads the fire," I can see no reason why one should first permit a child to be injured before telling him that the fire is dangerous.

Ignorance of things sexual is really dangerous to you in the present, and to many besides you in the future. I am going to speak to you in a way in which you have never before been spoken to. I am going to discuss certain things with you in the same simple way in which I would discuss baseball or any other of your favorite sports, in the discussion of which we would omit no phase of the subject selected, and so it will be with this subject. What we take up we shall talk about in the same explicit way in which we speak of other things, and with no embarrassment. As with my book "Ten Sex Talks to Girls," I shall be criticized. The very radical will accuse me of being too conservative, whereas the conservative and more timid will accuse me of being too radical. My aim, however, is to please neither the one nor the other, but to serve your interests as best I can. When I do this, I serve the interests of the other sex also, as well as the interests of humanity.

The object of this series of talks is to make plain to you some things concerning which you already have more or less general information. The subject of each talk will be dealt with in a plain, straightforward manner, and at the end of each talk this subject will be open to general discussion by my audience (see Preface). Ask questions about anything I have spoken of and yet not made as plain to you as you would have liked me to make it.

These talks are for your benefit, physically and mentally, and I want every one of you who listens to them to go forth richer in the right kind of sexual knowledge than you were before hearing me; to go from this school of sex education determined, in your own heart, that what you have heard shall keep you, at least, from being a mere animal and degrader of the sex of your mothers and sisters.

No, I am not going to preach religion to you; that is the duty of your clergyman. I am, as I have already said, going to lay before you facts which I think worth knowing. If you agree with me, you will also conclude that morality is worth while. I know it is; my practice of medicine has convinced me of it beyond the shadow of a doubt; and if I could bring home to you in some way what I see daily, it would also be proven to you. As this cannot be, I must draw word-pictures, as best I can, for your benefit, and hope I shall prove a good word-picture

artist, for my message to you of health and happiness is certainly all-important.

Do not look upon me as a mere lecturer or writer, or yet more distant instructor who comes before you to "air" his supposed knowledge of this most important subject; but as a friend who, seeing an opportunity to advance your present and future well-being, hastens to your side to be of assistance. In fact, the service I hope to render you will not only promote your own health and happiness, but also the health and happiness of those whom each of you, if you are real men, will love and value far more than your own life, happiness, and health—your future wives and children.

I want to show you the difference between being merely a male, and being a real man; the difference between being a so-called "sport," who is usually, in reality, a dissolute corner rowdy, and being a gentleman; the difference between "sham" and reality.

It is my idea that in order properly to understand sex hygiene you should have a general knowledge of the anatomy of your sexual organs, and of the physiology of these parts,—that is, the generative or creative parts in the male. These are usually grouped together, and spoken of as the genital or reproductive tract. As a matter of fact, aside from sex hygiene talks, I believe that every male should understand his own special anatomy and physiology.

Therefore, for these two reasons, not to mention many others, we will spend a little time on anatomy and physiology.

All of you are familiar with the appearance of the male external organs of generation. You know that they consist of the rod-like part known as the penis, and of a bag-like structure apparently hanging from it which is called the scrotum, and in which are two oval-shaped masses known as the testes. But these are only a small portion of the male generative tract, so, beginning within the body, we shall trace the entire tract from within outward.

The body, as you know, is divided into various parts, such as the neck, the arms, and the legs, and into cavities or compartments known as the head, the thorax or chest, and the abdomen (Fig. 1). Each part is, of course, important, but we shall discuss only that which concerns our talks,—the cavity of the abdomen, which we will subdivide into an upper part and a lower part. This division into an upper and a lower compartment will be somewhat of our own making, and this lower portion will be referred to as the pelvis (Fig. 1).

In your mind's eye, draw a line across the body from the tip of one hip bone to the tip of the other; this imaginary line will cross the body about two inches below the navel, or "belly button," as most of you call the little depression on the abdominal

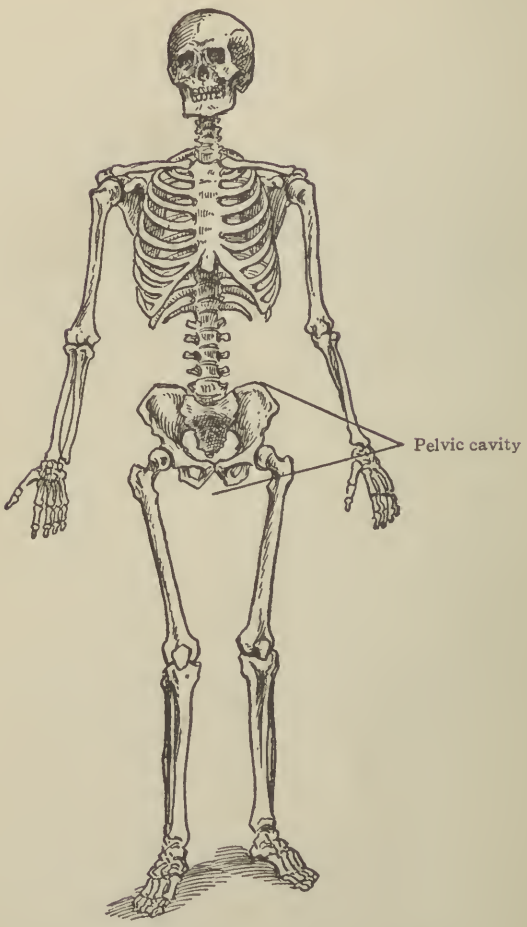


FIG. 1.—The skeleton in relation to the contour of the body.

wall, when, for any reason, you refer to it. It is in the pelvic portion of the abdomen that most of the male creative tract is contained, but the most important part of it, for a reason that you will later understand, is really outside the body limits, and down in the scrotum. In fact, the creative tract begins in the scrotum with the testes, so we shall start here, and begin with the testes, by far the most important portion of the whole system.

These are, as I said a few minutes ago, the two oval-shaped masses which can be felt hanging in the bag-like structure dependent from the penis, and called the scrotum. They are two in number, and are absolutely separate from each other (Fig. 3). They come under the anatomical heading of glands, and it may here be stated that when "glandular tissue" is mentioned it means a highly specialized tissue of the body which secretes or gives out fluid. For example, we speak of the salivary glands of the mouth as secreting saliva in the mouth.

The function of the glandular organs known to you as the testicles is to manufacture and give "birth" to the fluid which is the male's contribution to creation: this fluid, or semen, as it is called, passes from the male during and at the height of the sexual act (Fig. 4).

The testicles are not the solid masses of tissue that you perhaps thought them (Fig. 2), but are

semi-hollow, and divided into a number of compartments. The testicles, as I shall call them hereafter, are not loose in the scrotum, but hang suspended within it, each at the lower end of a rope-shaped mass known as a spermatic cord, the right testicle

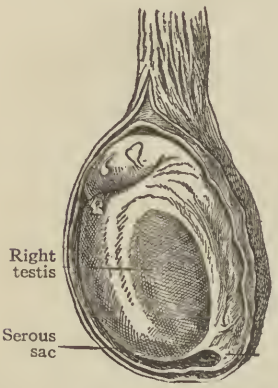


FIG. 3.—Right testicle enclosed in part of its covering; skin of scrotum cut away.

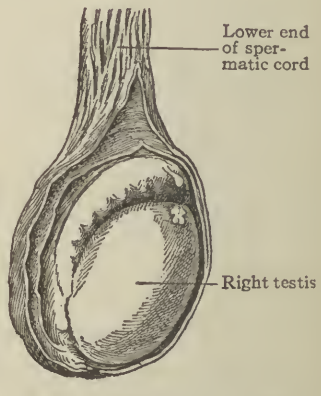


FIG. 4.—Right testicle exposed to view in its sac, part of which is cut away.

being attached to the end of the right spermatic cord, and the left testicle to the end of the left spermatic cord, which is a little longer than the right one, so that the left testicle hangs somewhat lower in the scrotum than does the right. I mention this to you now, while I think of it, because I have been consulted on this very matter by an over-anxious patient who noticed the difference in position, and immediately jumped to the conclusion that some-

Fig. 2.—Interior of testicle, enlarged. The testicle has been cut in half from above downward.

thing was wrong with him. He was much relieved when I explained that the condition which had alarmed him was perfectly normal.

To revert to the testicles and to continue our study of them. They are the most important part of the male creative tract, because within them is

FIG. 5.—Human Spermatozoa. (Retzius.) *A*, front view of a spermatozoon; *B*, side view; *h*, head; *m*, middle piece; *t*, tail; *e*, end piece.

manufactured the contribution of the male to the perpetuation of the human race. This contribution consists of a number of self-propelling little animals (let us call them this, for the present, for want of a better name) in a quantity of sticky, albuminous fluid with a most distinctive and strong odor which can never be mistaken for anything else, and is always recognizable by one who has ever smelled

it. The living part of this contribution is known as spermatozoa, the semi-mucilaginous portion as the semen (Fig. 5).

The testicles vary from one and one-half to two inches in length, one inch in breadth, and about one and a quarter inches in thickness. In weight,

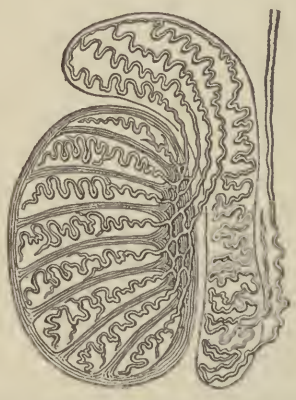


FIG 6.—Diagrammatic drawing of the inside of a testicle.

they average from three-quarters of an ounce to an ounce.

I will not go further into the anatomical structure of the testicle for fear of confusing you, but I would like to add this,—that each of the little compartments of which I have spoken contains a number of little tubes, and as the number of the compartments is variously estimated as from two hundred and fifty to four hundred for each testicle,

you can imagine how many feet of these little pipes each testicle contains (Fig. 6). One very reliable anatomist and histologist has calculated that they aggregate almost two thousand feet, averaging about 1/200 of an inch in diameter; other competent observers have calculated that there are five thousand feet. When you carefully consider this, it is certainly a wonderful proof of Nature's great skill. Look at the size of a testicle, and then consider the orderly arrangement within it of almost half a mile of piping, so placed that it can perform perfectly the very difficult work assigned to it.

You can see how important it is for the testicle to perform this work properly, when I tell you that it is from the highly specialized cells forming the lining of the inner surface of these tubes that the semen is secreted; and other still more highly specialized cells of this group pass through several stages of development, and finally emerge as the male contribution to creation—spermatozoa.

We will diverge a minute from our anatomy lesson on these special parts to explain what I mean by a cell, a term used a few minutes ago when speaking of the lining of the tubules in the testicles. When I speak of body cells, I refer to certain definite divisions of the tissues that go to make up the human body. These very minute divisions, each one of which is a living thing with special functions, can

be seen under the microscope, appearing when very highly magnified to be about the size of the head of a pin. Some time, when you are unable to sleep, you can amuse yourselves by trying to figure out how many millions of these tiny little cells go to make up a human body.

Once again, back to the testicles. These tubules from the various compartments gradually converge into a single large pipe or duct which is known as the vas deferens. The vas deferens are two in number, one for each testicle. The vas deferens, the blood-vessels of each testicle, both arteries and veins, the lymph-vessels and the nerves to these parts form the rope-like structure attached to each testicle which is known as the spermatic cord. Each testicle is attached to the spermatic cord of the respective side of the body in which it is located; viz., the right spermatic cord, coming down from the right side of the body, has the right testicle attached to it, and the left testicle is attached to the left spermatic cord.

The blood supply to each of the testicles is a most liberal one, as these parts need plenty of nourishment to enable them to perform properly the important manufacturing work they have assigned to them—the perpetuation of the human race.

The testicles are most delicate organs, each being well supplied with nerves of the highest degree of sensitiveness. Any of you who have received a blow

in this region from any source, accidental or intentional, know the very painful and sickening sensation you experienced at the time. In fact, blows in this region have been known to make the recipient insane, and have even caused death.

Every male should at the proper time, and under certain proper conditions, perform his part in perpetuating the human race. Therefore, if you want the children for whom you will be in part responsible to be of the best type, mentally and physically, you can see how important it is that the testicles should be in healthy condition for the production of spermatozoa from the earliest stage of their development to the end of their activities.

Disease of the testicles must necessarily affect their vitality, therefore the quality of the contribution to creation. Any disease which would directly affect or destroy the cells lining the little tubules would destroy in part, or wholly, the power of that male to help in the perpetuation of our race—a serious matter for the nation. In my opinion, many of the children feeble-minded or actually insane from birth from unknown causes are born this way because either the male or female contribution to their birth was defective or unhealthy. Just try to realize how distressing it must be to parents to have such children. Picture to yourselves just how you would feel to be the father of one or more such children,

and my future talks will mean a great deal more to you.

This is about all I have to tell you regarding the testicles: much more might be said about them, but for our purposes you have been told enough. Books on anatomy and physiology will give you more details, if you desire them, not only concerning these but of other organs, which I shall describe to you very briefly.

Ascending from the testicles, we next meet the spermatic cords, but we will not spend much time discussing them, as I have already told you of what they consist. What concerns us most in our talks on sexual matters is the vas deferens of each side, and even of these there is little to be said.

The two vas deferens have for their function the carrying of the semen and its contained spermatozoa from the sources of supply or manufacture to the organs that act as reservoirs for it until it is called into use. I may say here that the manufacture of semen is governed largely by its use. Excessive demand, however, will not be met by the testicles. Each vas deferens starts from the lower or under side of the testicle and, turning upward, passes along the inner and rear edge of the testicle until it leaves the scrotum and enters the lower part of the body.

This lower cavity of the body, you will recall, is known as the pelvis. Within the pelvis, the vas def-

erens travels backward and downward until it lies between the base or broad surface of the bladder and the rectum. Here it gradually unites with the outlet or duct of the vesicula seminalis to form the ejaculatory duct on that side (Fig. 7).

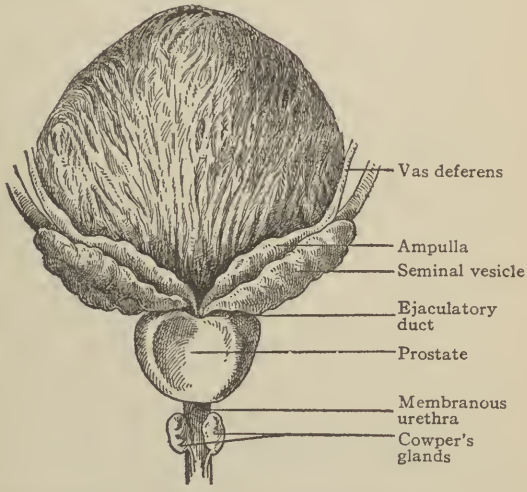


FIG. 7.—Showing the posterior surface of bladder and the union of the two vas deferens and the seminal vesicles.

Each vas deferens is about twenty-four inches in length. Disease which would in any way block the lumen or opening of both the right and left vas deferens would, of course, prevent the affected male from taking any part in the reproduction of the human race, because the products of the testicles would have no way of passing outward to the proper

reservoirs. Even the blocking of one vas deferens would be a serious matter, and very likely would lead in time to the cessation of the function of the special cells of the testicles.

The vesiculæ seminales next engage our attention. They are two in number, being situated one on each side of the body (Fig. 8). They lie between

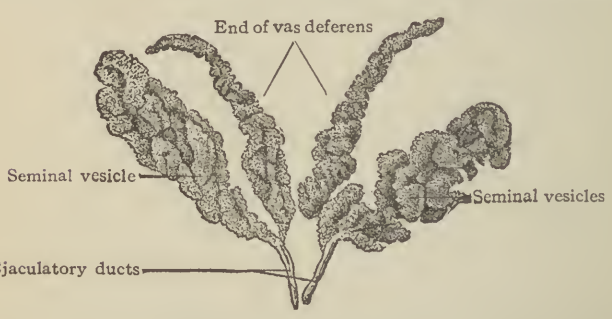


FIG. 8.—Cast of ampullæ and seminal vesicles, showing windings and sacculation of lumen. (Pallin.)

the base of the bladder and the rectum, and act as reservoirs for the semen, to which they add a secretion of their own. They are pyramidal in shape, coiled upon themselves like a spiral, each one being about two and one-half inches in length. As has been already stated, at the base of the prostate gland they unite with the vas deferens of their respective sides to form the ejaculatory duct on that side. When the coils are unwound, each vesicula is from four to six inches in length.

I told you that the ducts of the vas deferens and of the vesicula seminalis of each side unite to form the ejaculatory ducts of their respective sides, so these ducts will next receive brief attention. They are two in number, one on each side, and are about three-quarters of an inch in length. They commence at the base of the prostate gland and, running through it, enter the prostatic portion of the urethra. The name is self-explanatory; their function being to eject the male contribution to creation with its accompanying semen at the proper time in the course of the sexual or marriage relation.

I have mentioned the prostate gland to you several times, and as our lesson in anatomy has brought us to the point of the ejaculatory ducts running through it, let us, before proceeding further, discuss this gland. The prostate gland is a somewhat chestnut-shaped gland largely composed of muscular tissue, which is situated just below the neck of the gland around the urethra at its beginning at this point. Its secretion is conveyed by some dozen and a half ducts into the prostatic portion of the urethra at the time the ejaculatory ducts discharge their contents. This secretion is supposed to be indirectly related to the power of the spermatozoa to move about. Bear in mind this mere mention of this very important structure—the prostate gland—and its location, which is, roughly speaking, between

the base of the bladder and the rectum, as it will be spoken of again several times. I stated what disease could do if the testicles or either of the vas deferens were affected, but its effects on these other parts, I will leave for later discussion (Fig. 9).

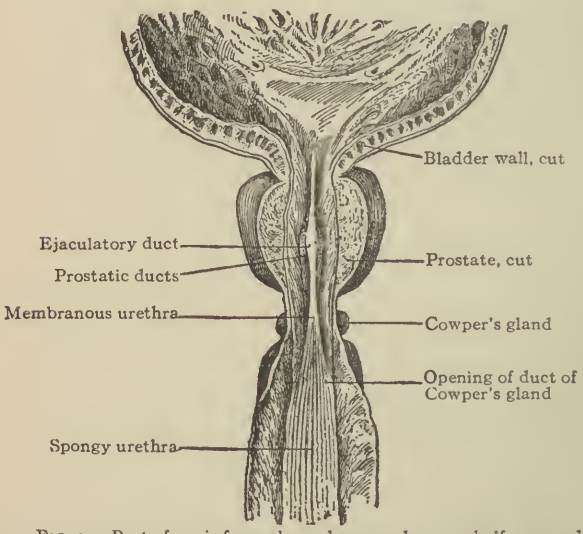


FIG. 9.—Part of penis from above downward, upper half removed.

Passing to the penis, we will study its various parts. In the female, there is a distinct urinary tract and a distinct sexual tract. Neither has any relation to the other. In the male it is somewhat different. The urinary tract and the sexual tract are separate up to the point where the ejaculatory ducts

and the ducts of the prostatic gland open into the urethra, which also conveys the urine outward from the bladder; therefore, the penis is at once a part of the genital tract and of the urinary tract. It is a part of the urinary tract because through it passes the tube or pipe, known as the urethra, which starts at the bladder and extends to the outer end of the penis. It is part of the sexual tract because it is the medium through which the male contribution to creation is put into touch with the essential female contribution to creation.

You are all familiar with the outward appearance of the penis, so I need spend no time in describing it. You also know that the penile portion of the male genito-urinary tract is capable of changing its size —that is, of expanding or contracting—under various circumstances. By this is meant that, in the quiescent state, the penis is a soft, flabby organ of small size, but under certain conditions it may become enlarged, firmer in consistency, and stand out erect from the body, the latter condition being known as the state of erection.

The divisions we make of this organ are three—the root, the body, and the head or glans penis. The root is the portion of the organ whereby it is connected with the body. The glans penis is that portion of the penis from the outer end to the ridge-like ring surrounding the organ about an inch from

the extremity. The base of the glans penis represented by this ridge is known as the corona. In the new-born male child and in all uncircumcised males the head of the penis is hidden by the circular skin covering it, but in those who have been circumcised this surplus skin, called the prepuce, has been cut away so that the glans penis is uncovered. Why circumcision is considered desirable will be a topic for later discussion.

Between the root of the penis and the glans penis is the body of the penis. It is in the body of the penis that the changes of expansion or erection, and contraction or flaccidity, take place. In the middle of the head of the penis is the urinary opening, although, as I said before, the semen is also discharged through this opening, which is really the outer end of the long tube, called the urethra, which extends outward from the bladder to the urinary opening. You will recall that I told you a few minutes ago that the ejaculatory ducts discharge the semen into the prostatic portion of the urethra; so, just as soon as we finish studying the penis, we shall discuss briefly the urethra.

The body of the penis is composed of masses of erectile tissue enclosed in three cylindrical compartments, two in the upper portion of the organ, and one in the under part. Those above are alike, and are called the corpora cavernosa. It is the disten-

tion of these under certain conditions with a greater amount of blood than is normally present there that brings about the expansion or erection of the penis. The compartment on the under side of the organ is known as the corpus spongiosum, and through it runs the urethra.

Passing now to the urethra, we note that it extends from the neck of the bladder for a distance of about nine inches to the tip of the penis, the external urinary opening. Its shape varies, depending upon whether the penis is in a flaccid or erectile state. The urethra is usually divided into three portions, known as the prostatic, the membranous, and the spongy parts (Fig. 10).

The prostatic portion gets its name from the fact that it passes through the prostate gland from base to apex. It is only about an inch and a quarter in length. On its floor is the verumontanum or caput gallinaginis, the function of this latter tissue being to prevent the semen from going backward into the bladder. Extending along the sides of the verumontanum are the minute openings of the ducts of the prostate gland, while in front of it are the openings of the ejaculatory ducts.

At the apex of the prostate gland where the prostatic portion ends is the commencement of that portion of the urethra known as the membranous part, which is only about three-quarters of an inch in

length. Cowper's glands are two small glands located in this portion of the urethra, which secrete a thin, viscid fluid during the sexual relation some

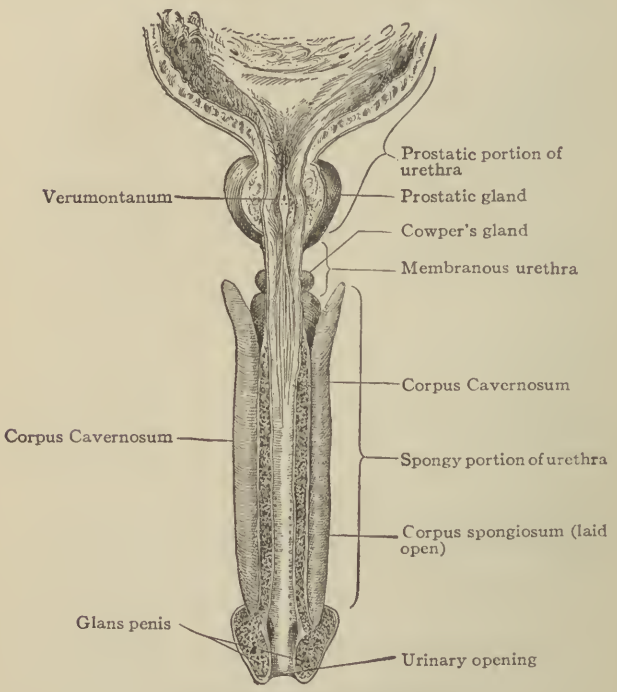


FIG. 10.—The penis cut open to show inside.

time before the semen is discharged. The remaining part, about seven inches in length, is known as the spongy portion of the urethra, no details of which are necessary.

This condensed study of the anatomy of these particular male organs, together with the accompanying pictures, will, I think, give you some idea

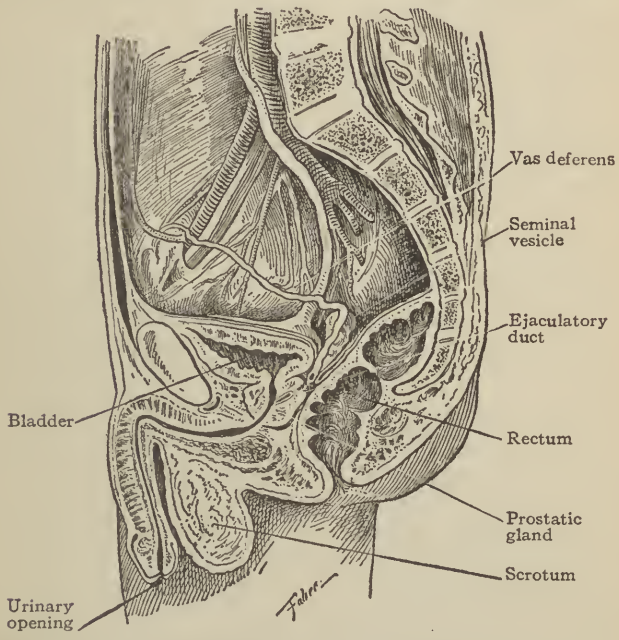


FIG. 11.—A side view of the lower portion of the human male body, cut in half from above downward, showing the various parts in situ.

of your sexual parts. Compare the pictures with the reading matter, and study them in conjunction. Each will make the other more clear to you (Fig. 11).

At this point we shall conclude our first talk. This gives you an opportunity to "digest" properly

the limited information regarding yourselves that I have offered you. I gave you only a little information because, to go into any greater detail, would consume more time than we have at our disposal, and a little knowledge is all that is necessary for our purposes. You have all probably heard and seen more of yourselves in this first talk (*i.e.,* in the anatomical pictures) than you ever have before, and have been somewhat surprised at your anatomy and physiology, as here presented.

As we travel on, you will be even more surprised at the truths presented to you, and will certainly be interested. Remember there will be nothing sensational, unless plain truths may seem so to you. I am desirous of helping you, in every way I can, to grow up into healthy men of the highest type. If I succeed in this, my reward will certainly be most gratifying, while your recompense will be so great, that you will always think your luckiest days were those when you heard these little talks and took these journeys into that heretofore mysterious land of things sexual.

REVIEW

I. What is the danger of silence concerning matters of sex and sexual relations?

II. In which division of the body are the male genital organs?

III. Describe the testicles and state their function.

IV. Why are they the most important of these parts?

V. Describe fully the interior of the testicles.
VI. What might produce feeble-mindedness or insanity in children at birth?
VII. Trace the course of the vas deferens and state their functions.
VIII. Give location and functions of the vesiculæ seminalis and of the ejaculatory ducts.
IX. Locate the prostate gland and tell its purpose.
X. Locate the urethra and describe briefly its three portions.

II

In the first talk of this series you were introduced to yourselves; in other words, we discussed briefly the anatomy and physiology of the male creative or sexual tract. In this talk we are going to travel a little further along the path of matters sexual.

In many of the lower forms of animal life, the power to reproduce a like being is vested in one body. In the higher forms of animal life, including the human being, this is not so, but the power and responsibility of reproducing like beings is divided between two bodies. We know these bodies as male and female. Although each contains an essential contribution to the reproduction of the human race, either is powerless to produce a living being without the co-operation of the other; in fact, neither can even attempt reproduction without aid from the other. The human seedling is contained within, and is the contribution of, the female to the perpetuation of the human race. The male contribution starts this seedling on the physiological cycle which is completed with the birth of a baby. Therefore, we may truly designate the essential male contribution to creation as the fertilizing fluid of the human seedling.

You have already been told of the formation of

this fertilizing fluid—the spermatozoa and the semen. The spermatozoa are the essential contribution of the male to the creation of another human being, the accompanying fluid having no direct relation to this. The spermatozoa are microscopic animals, by which term I mean that they can be seen only by the aid of a microscope. Each consists of three parts, a head, a body, and a tail, and with the aid of a microscope of high magnifying power its movements can be seen and studied. The tail seems to be the part that performs the actual physical movements. It has been estimated that as many as thirty-two million of these little animals are ejected from the male organ at the time of sexual union. Healthy spermatozoa fertilizing the female's healthy contribution to creation usually ensures healthy children; and the reverse, unhealthy ones.

All of you should know, and probably do, that children are the result of the proper union of the male and female elements of generation. Also, all of you should know, and probably do, that these elements are brought into contact with each other by a certain act or relation which unites the male and the female. This relation is designated as sexual intercourse or the marriage relation, and should never be indulged in before marriage. The reasons for this advice will be given later. I think you will find them sound and truthful, and worthy of your earnest

thought and consideration. If, after giving them due thought, you decide to abide by the advice offered, many others besides yourselves will have their health and happiness promoted.

When you were born, all of your sexual organs were present, but were not sufficiently developed to take up their functions of creation. In fact, even before you were born they were present in an immature state, and they gradually approached a development which was not complete for several years after you were born. All the time, however, as you grew, they were developing more and more, although you were unaware of it.

In the young boy the sexual organs, as a rule, receive no thought at all until some more or less vicious companion calls attention to them in a wrongful way. Otherwise, baseball and like healthy games engross his entire attention. It is true that, as you approached the age of twelve years or thereabouts, you may have noticed certain changes in yourselves, but you probably paid little attention to them.

About this time, however, the wise father, taking time by the forelock, would have had a heart-to-heart talk with you about yourselves, your functions, and your duty as real men toward the sex of your mother and sisters. But most fathers, either through absolute ignorance of the facts and of their duty to their sons, or from a foolish sense of false modesty which

overshadows their sense of duty, neglect to have this heart-to-heart talk, and permit their sons, the future fathers of the nation, to grow up in the most dense ignorance of sex and things sexual, making them a menace to every good girl with whom they become acquainted, a menace to their own health and welfare, and lessening their value to the nation. Left to themselves or to the tender mercies of street acquaintances, the sons acquire false and most perverted ideas of sexual matters from dissipated associates.

Is it any wonder that the insane asylums report an increasing number of inmates? Is it any wonder that these institutions, both public and private, are increasing? Is it to be wondered at that schools and homes for so-called backward and feeble-minded children are also on the increase everywhere? Is it any wonder that many men, young in years, who were of great promise in early youth, are, through this criminal ignorance and its resulting folly, old men in everything but years and wisdom? Oh! the pain, suffering, and even disgrace that might have been spared them had they acquired a proper knowledge of sex at the right time, and profited by it. Many graves would still be unfilled by victims of their own folly, and the lives of many parents would have been prolonged.

These may seem to you strong statements, but

they are truthful ones. Every physician sees and knows of such cases in his daily practice, and can verify these statements in every detail. I am going to try to tell you what should have been told you by your fathers in one of the above-mentioned heart-to-heart talks. I am going to take the place of your fathers, and to attempt to save you from the penalties of erroneous ideas of things sexual gotten on the street.

As a little boy, your voice was probably soft, sweet, and somewhat musical in tone. Everybody loved to hear you going about light-heartedly singing on your happy way. Then came a time when your voice lost its sweetness and softness, and became harsher and somewhat peculiar in tone. If you tried to raise your voice to a loud pitch it seemed to "crack." You were told that your voice was changing and that you would oblige the rest of the family and others in hearing by refraining from singing until the process of voice-changing was complete. This was one of the first signs of approaching graduation from the kingdom of little boyhood into the earliest stages of manhood, in which you are spoken of as a big boy or a youth.

Accompanying this change in the voice, or very shortly afterward, you noticed that your body, heretofore perfectly hairless, was now changing in this regard, for hair was making its appearance in

several places, and under the arms it was of much coarser texture than that of the head. This may have puzzled you a little, but more puzzling still was the fact that, not only was this kind of hair coming out around that part of your body that some natural instinct told you differed from other parts, but was appearing here more rapidly than in other places. The front of the chest also began to show a hairy growth and, in your mind's eye, you saw yourselves going to the barber for shaves and to have your moustaches kept in order.

You now began to feel and act differently when in the company of your girl friends. This difference you could not exactly explain had you been asked to, but you felt it, and, when in their company your hands and feet seemed to become enormously large and were continually getting in your way. You found yourself getting to feel strange and awkward in the terrible presence of that mysterious being known as a girl, unless it was a sister or, perhaps, a cousin. You could hardly believe that, only a short time before this present period of dread, you had associated most freely with little girls, and had felt that you rather conferred a favor upon them in permitting them to share your games and sports. And when you recalled the seemingly harmless little acts of comradeship and gallantry that had passed between you, it was like a dream. A so-called game

of forfeits, which is usually only another name for indiscriminate kissing, took on a new significance, and the kisses you gave or received from certain of the opposite sex seemed different from former ones, and no longer to express merely the harmless fun and joy of childhood but something else that you did not understand. They seemed to arouse in you certain peculiar sensations that you had not known before; under them you grew alternately hot and cold, and were most uncomfortable.

These things signified the real awakening within you of the sexual instinct. Might we not even call it the "birth" of sex within you? The fact that this instinct was awakened meant that your education in things sexual should now begin, if it had not already been started. The hair which came out about the penis, or creative organ, is known as the pubic hair, and the age at which it usually makes its appearance is called the age of puberty. Its presence merely indicates that the inner organs of creation are approaching maturity, and will soon be able to perform their full duty, which function I have already mentioned to you.

Premature use of these organs in an attempt to make them perform too early the duties assigned to them at maturity means trouble in the end—spelt with a big capital T—particularly as regards the nervous system, besides the harm done to these organs

themselves. It is, perhaps, now time to say to you, in big capital letters so as to make it most emphatic, that THE SEXUAL RELATION IS ABSOLUTELY UNNECESSARY TO YOU OR TO ANY OTHER MAN. It is also absolutely unnecessary to any woman. It is merely one of the numerous bodily functions that, under certain conditions, may be called into exercise to perform certain duties, and that is all. Your health will not suffer in the least if you never indulge in it from the time of your birth to that of your death, but both your health and your life may be ruined if you do indulge in it illegitimately, to say nothing of its effect on the health of your future wife and children. You may think you have a real desire for this sexual relation; but, believe me, it is merely a brutal, animal impulse that an application of cold water would subdue, or which would be forgotten by close application to your work or your studies. In fact, I have noticed that young men who are engrossed in healthful athletics are little troubled by sexual aspirations. They have neither time nor inclination to allow their thoughts to wander along these lines, so they are not annoyed by false sexual excitement, otherwise known as a debasing animal heat.

Perhaps what I have later to say to you will make more impression upon your minds if I take up with you here, thus early in my course, the vene-

real diseases. By venereal diseases we mean diseases which are usually contracted during illegitimate sexual intercourse. I say usually contracted in the course of illegitimate sexual relation, because this is almost always true. Why? Because the decent, pure girl whom a man marries is not liable to have these vile, loathsome diseases which ruin the body and soul of those who contract them. It is the degraded women who offer their bodies to men for money or other reward, in order that the latter can gratify their animal desires, who generally infect their customers with the poisons of these destructive diseases.

Venereal diseases are well-nigh incurable, for many reasons; sometimes the fault rests with the doctor, but usually the patient is to blame. The principal venereal diseases which I will talk to you about are gonorrhœa, commonly known as "clap," and syphilis, usually designated as "blood infection." It is estimated that from 70 to 80 per cent. of the men who indulge their animal desires are infected with gonorrhœa by the fallen women with whom they consort sexually. By the way, if the term "fallen women" is new to you, I will explain it by saying that this is a polite way of designating women who are no longer virtuous, but spend their lives in impure association with men.

Perhaps from 25 to 40 per cent. of the men

who indulge in illegitimate sexual relations acquire syphilis as the penalty for violation of the moral law. It is possible to acquire both of these disgusting diseases at the same time, or separately, on different occasions. One attack of gonorrhœa does not render the diseased person immune from further infection; on the contrary, I am inclined to believe that it makes him more susceptible to the poison.

Once acquired, neither of these diseases is easy to cure. The question has often been raised in medical circles as to whether they are ever absolutely cured, and the fact that they are so difficult to cure accounts for my statement that from 70 to 80 per cent. of every 100 women operated upon for diseases affecting their sexual organs have the venereal diseases, especially gonorrhœa, as the underlying cause —a most disgraceful showing for a so-called civilized world to make, and a most shameful record for men who like to boast of their gallantry toward the sex of their mothers, wives, sisters, and daughters.

We are hoping, however, to change these records of worse than savagery toward our mothers, wives, sisters and daughters, by educating our women properly in matters pertaining to sex, and by making them less of a mystery to both sexes. We are endeavoring to show the male that the sexual relation is a most sacred one, too holy to be indulged in with other than the woman to whom he gives his best

and deepest love, who is bound to him by the sacred bond of marriage; that it is not a mere pastime, or an act to be debased into a mere commercial transaction with some degraded, vicious woman, or to be the wind-up of a drunken orgy. We are trying to educate the woman to demand of the man the same sexual purity that he demands of her both before and after marriage.

Legitimately, there can be no double standard of morals, one for the man and another for the woman. If it is right for a man to be immoral before marriage, why should the woman who consorts with him be regarded as a social outcast? As it is wrong for a woman to indulge in the sexual relation before marriage, so is it wrong also for the man or men with whom she indulges, and they also should be ostracized from decent society. Rightfully, there can be but one standard of morals for both sexes, and that standard is purity. The sexual relation must not be defiled or cheapened, because it is the most important given the human race. The proper standard of morality for both sexes is total abstinence from indulgence in sexual intercourse until bound together in the holy bonds of matrimony.

The real dangers of venereal diseases are of comparatively recent discovery; this is particularly true of gonorrhœa. Not so very long ago even doctors were inclined to look upon it as a trivial ail-

ment of little consequence, but its complications and sequelæ had not been studied as they have been to-day, and no one realized how hard it was to cure it. The danger of its transmissibility to the innocent wife years later was not known, and the serious effects upon her were not appreciated. In fact, from being supposed to be a disease with rather mild results, it is now known to be of a very serious nature both in its immediate and future effects. The doctor no longer regards it as a mere incident of immorality. He knows better, and understands that when a patient comes to him with this infection, he is confronted with something that will require his utmost skill to cure.

Until fairly recent times, I think syphilis was not credited with being the really dangerous disease that it is. Had it been otherwise, morality would be on a higher plane than it is to-day, and the fight against the degradation of the sacred sexual relation would be further advanced than it now is.

Gonorrhœa, the first of the two venereal diseases that we are going to discuss, is an acute infectious disease caused by a germ known as the gonococcus of Neisser, from the fact that Dr. Neisser, a famous bacteriologist, discovered this coccus which is the cause of so much human misery and unhappiness.

Did you note that I said *human* misery and unhappiness? There is a most striking reason for

the distinction, for this disease attacks only the human race, and this fact should be food for thought when you are debating whether immorality is right or wrong.

Gonorrhœa is sometimes called urethritis or specific urethritis, so when you hear these terms you may know that gonorrhœa is probably meant. One may acquire this disease in the system, and spread the infection for days, before the disease manifests itself openly. On an average, from two days to a week, and in some cases as much as three weeks, may elapse before acute symptoms appear. Do you realize, from this delay in outward manifestations, how an infected person, either man or woman, can spread the disease by continued sexual intercourse?

The earliest symptoms are pricking sensations at the urinary opening, with beginning inflammation, swelling, and a thin, sticky discharge, which at first is grayish-white in color. Pain may be constant, or only during urination, or immediately after it. The pain during urination is always severe, and sometimes causes fainting.

About forty-eight hours after the appearance of the early symptoms, the picture changes, all of the symptoms having markedly increased in severity. The urinary orifice stands open, the tissues in its immediate neighborhood are intensely inflamed, the

secretion is much increased and resembles thick pus, and the pain is more intense.

This continues for about a week with increasing severity. The glands in the groin swell and become painful. Involuntary erection of the penis, due to the irritation of the inflammation, adds greatly to the patient's suffering. Night is the favorite time for this distressing symptom to manifest itself, and in consequence much sleep is lost.

By the end of the second week, the height of the acute stage has been reached, and there is a very gradual recession of the symptoms; but even this decline may suddenly stop, and the acute symptoms return with all their attendant suffering and misery.

Recalling the anatomy of the male genital parts, which are, as you already know, very intimately connected with the urinary system, you can readily see the possibilities and probabilities. And no matter what mental pictures you may paint for yourselves, you are not likely to exaggerate the conditions. Let us follow this infection in its travels, and note the damage it does, the pain and destruction it causes by being given a foothold in the body, and this probably through immorality.

The gonococcus lodges at first only in the anterior or front part of the urinary tube or urethra; but, as it is no easy task to restrain this invader, it soon travels backward into the other portions of the

urethra, and may finally attack the bladder. In some cases it does not stop here, but passes upward into one or both of the ureters, which are the tubes or ducts that convey the urine down from the kidneys to the bladder, and may finally even invade the kidneys themselves, in which event abscesses are liable to result, and would probably necessitate a most serious surgical operation. Abscesses may also form in the bladder, when this organ is attacked.

Again, when we recall the numerous small glands that open into the urinary tube or urethra, the chance of the spreading infection finding a foothold in them is not only very good, but may be regarded as a certainty. And if the gonococci once get into these glands, they are not easily destroyed or dislodged. This infection, as you see, will prove both very painful and serious, but there are still others of even greater consequences. The glands of the groin on both sides may become infected, swell up, and at times go on to abscess formation. Bear in mind that all of these complications are extremely painful, and are not at all rare.

When the infection travels backward along the urethra, it is very easy for it to pass through the openings of both the ejaculatory ducts and the prostatic ducts. Invasion of the latter means that the prostate gland will be involved, and when this is the case, you have a most painful and serious complica-

tion which, if not soon checked, necessitates a very serious, and often fatal, surgical operation for the resultant abscess.

Perhaps you are now beginning to realize that an attack of gonorrhœa is not quite the "laughing matter" that you were told or had supposed it was, and I still have more to say regarding it. The infection may attack other parts of the genital tract, travelling backward through the ejaculatory ducts into the vesiculæ seminalis, and even into the two vas deferens. The testicles may also be the seat of this gonorrhœal inflammation, with very disastrous results, especially if abscess formation takes place.

Besides all the foregoing consequences, there are others of a more general nature, the main one being a so-called gonorrhœal rheumatism, or arthritis, caused by the gonorrhœal poison circulating in the blood stream, and lodging in one or more of the joints. Some one once said to me that if he had a much-hated enemy, he could wish him nothing worse than to have, at one and the same time, what most of you hear called St. Vitus' dance and acute articular rheumatism. Had worse been desired, gonorrhœal arthritis might have been substituted for ordinary rheumatism, as it brings with it about the most excruciating continuous pain that can be imagined. To verify what I am saying in regard to it, just ask any one who has been so unfortunate as to

have suffered from this unpleasant complication of a gonorrhœal attack, and he will tell you, more vividly than I can picture it, the fearful agony he suffered both day and night; how the very slightest movement made him cry out in agony; and how the approach of anyone near the bed in which he was lying filled him with fear of pain to come if the bed were ever so lightly jarred. One can almost say that in this complication even thinking causes most exquisite pain.

These patients beg to be kept under the influence of some opiate that will render them insensible to the fearful pain which they know will follow their slightest effort. In the height of an attack, they will excite the sympathy of the most hard-hearted of persons, for they certainly do suffer most terrible tortures, and have brought home to them, in a most forcible way, which they are not liable to forget, the inexorable law that transgression of Nature's moral code, with resulting gonorrhœal infection, is decidedly no "laughing matter," from any point of view.

Another distressing feature of this complication of gonorrhœa is the fact that any or all of the joints attacked are liable to be destroyed. Do I make my meaning perfectly clear to you? Joints in which this disease has lodged are likely to become so stiff that all use of them is lost, so far as motion goes. When this destruction is incomplete, the affected

joint or joints will probably be left in a partially crippled condition.

I have not finished this subject of gonorrhœal infection, but, to avoid travelling too quickly for you, I will defer the completion until my next talk.

REVIEW

I. How are the power and responsibility of reproduction divided between male and female?
II. When only should sexual intercourse be indulged in?
III. State some of the dangerous results which may follow the neglect of the father to fulfil his duty toward his son.
IV. Describe fully the approach of the age of puberty.
V. State results of attempting to use the genital organs before maturity.
VI. How are venereal diseases usually contracted? Why?
VII. What is gonorrhœa?
VIII. Describe some of the earlier symptoms.
IX. Trace the way in which it may spread to other organs.
X. Describe some of the later and painful results.

III

In this talk we shall continue our investigations of this totally unnecessary disease, gonorrhœa. The pus of the gonorrhœal infection, as you learned from what I told you of its effects in gonorrhœal arthritis, is a most dangerous one. Should any one of you be so foolish as to put yourself in the way of contracting this disease, and deservedly succeed in doing so, I warn you to be extremely careful how you handle yourself, both for your own sake, and that of others.

You should always thoroughly disinfect your hands after touching either the penis or the dressings from it. If you do not, you will regret the results to yourself, or those you indirectly cause in others. For instance, gonorrhœal pus entering the eyes, no matter how, spells blindness, with a big capital B, unless immediate medical attention is secured. To protect yourselves and others, therefore, Burn everything that you think may possibly have become contaminated; or, if it is something you cannot burn, boil it for at least twenty to thirty minutes after the water has come to the boiling point. Take no chances either with others or yourselves.

A person with gonorrhœa should refrain from using public toilets, and in using any toilet whatso-

ever should be extremely careful to cover the penis well with fresh, clean gauze so that no pus can drip on the seat; in fact, care should be taken that the penis does not even touch the seat at all.

I take occasion, right here, to warn all of you never to use a public toilet if you can avoid it; or, if you do use it, first clean it off as thoroughly as you can with whatever you have at hand. The best and safest way is to cover the entire seat, including the edge of the hole in the seat, with a piece of paper. This precaution will probably prevent you from "catching" other things besides gonorrhœa.

Toilet seats are dangerous things when it comes to the conveying of many diseases. The newer toilet is an innovation which helps to lessen the spread of disease. In the usual toilet seat the shape, as a whole, is square with an oval-shaped piece cut out of the centre. In the new seat, the shape in the main is the same, but besides the oval which is removed from the centre the front portion of the rim is also cut away, so that the genital organs can not come into contact with the seat. It is to be hoped that these seats will rapidly replace those of old style.

When speaking of gonorrhœal arthritis I forgot to mention that during the course of such an attack the gonorrhœal poison may affect the heart very seriously, and irreparably damage it.

I will give no more details as to the manner in

which gonorrhœal infection affects the male who contracts it, but will spend a little time in "summing up" for you its possible effects.

The testicles, attacked by the gonorrhœal infection, may have their power of producing spermatozoa and the accompanying semen destroyed or interfered with. Total destruction of this power means no reproduction, so far as that particular man is concerned. Partial destruction may mean spermatozoa either imperfect or of such low vitality that they will be delivered dead to the female, therefore unable to perform their function in reproduction. In an attack on the vas deferens, this infection may "seal up" the opening, and thereby prevent the products of the testicles from reaching their destination. The results, so far as reproduction is concerned, can be imagined.

Gonorrhœal infection of the vesiculæ seminalis is serious from many standpoints, the two most serious probably being, first, the contamination of the male contribution to creation with the destructive pus of this disease; and, secondly, the likelihood of abscess formation. We have already sufficiently discussed the effects in the prostate gland and the urethra, so I will not repeat, except to add that the most frequent cause of stricture is gonorrhœa.

Now, it is bad enough for the man with immoral tendencies to contract gonorrhœa, and if he were

the only sufferer from his unmanly conduct in debasing the sex of his mother, sisters, future wife, and future daughters, we would not waste much sympathy on him. He was vile enough to assist in the commercializing of the most sacred of human relations in order to gratify a depraved sexual desire; therefore, if Mother Nature takes him to task and punishes him severely for his unnatural action, he must be content with his deserts in the way of the punishment.

But the gonorrhœal infection does not stop with the man. Nature is severe, and, if he has the smallest spark of manhood in him, makes him suffer still further. How, you will learn in a few moments. I have already told you that many men who contract this disease are never cured; the fault may be either theirs or their doctor's. It varies in different cases, but is usually the patients' fault. They will not come for treatment after certain outward signs have disappeared despite the fact that the doctor assures them the disease is still active. This means that these uncured men become chronic gonorrhœal carriers, and are likely to give the disease to their wives in the course of the marriage relation—and that is exactly what they do when they get married.

The man whose gonorrhœa is uncured marries a girl for whom he professes the greatest love and devotion, and shows how sincere he is in his protes-

tations by making the girl who is so unfortunate as to be the recipient of his affection an invalid for life while they are still in their honeymoon. The fact that he had no such intention does not restore the woman to health and happiness, since without health there can be no perfect happiness, nor give her back her lost function of motherhood.

You must know that the gonorrhœal germ, introduced into the female genital tract, may run such a violent course as to necessitate most severe and radical operations on the woman so infected,—operations so extensive as to leave the woman practically unsexed, by which I mean that her organs of generation will have been removed. In other women, who are the unfortunate, innocent victims of the insane and unjust theory that men must "sow their wild oats" before marriage,—the disease may be more kindly, and run a course only severe enough to destroy the power of conception—that is, to destroy in the infected woman the inestimable privilege of motherhood, the highest achievement of the normal woman.

You will remember that, in telling you how gonorrhœal infection affected reproduction, I explained to you how it could destroy or affect the male contribution to creation. Well, it can do the same thing in a female. If it attacks those particular organs in the woman which have as their function

the production of the female contribution to creation, it may, by abscess or otherwise, destroy the power to put forth the little human seedling. Should it attack the small ducts that bring these little seedlings to the proper place for fertilization, and block them so that the female contribution to creation cannot pass through, no reproduction is possible. Gonorrhœal infection of the organ in which, under normal conditions, the fertilized human seedlings develop into babies means that this organ will not properly perform its function, and that, therefore, even the fertilized seedling cannot develop.

You see from this brief description how serious to the female a gonorrhœal infection can be. But you have still more to learn. Investigations into the causes of blindness show the disgraceful fact that about 30 per cent. of every 100 blind persons lost their sight at birth because there was gonorrhœal pus in the birth canals of their mothers, and that, in the great majority of cases, this pus got into the birth canals of the mothers because the fathers of these unfortunates had "to sow their wild oats" before marriage, had to violate the most sacred of all human relations, and contracted this vile disease. Thus through the fathers' actions some of this pus got into the eyes of the babies as they were about to be born, and condemned them to sightless lives of misery.

Do you wish to be one of those fiends who, by ignoring the moral laws and making a plaything of the power of reproduction, is responsible for the blindness of his child? "No," you answer most emphatically, horror-stricken at the very idea of being responsible for the blindness of any person, much less a little, helpless, new-born child. You shudder at the thought that anybody could so deliberately be responsible for such a crime. "No," you repeat, "neither I, nor any one else in his senses, would want to be, even in the remotest way, responsible for this outrage." Yet, in most cases, as I have already said, that sight-destroying, blinding gonorrhœal pus was put into the birth canal of the unfortunate mother by the father of her child. The father's cry of grief-stricken remorse, "I didn't mean to, I thought I was cured," will not restore the blessing of sight to that little innocent baby, doomed to life-long darkness because it was so unfortunate as to have for its father one who believed he must "sow his wild oats" before settling down for life.

The Bible, I believe, states, "As ye sow, so shall ye reap." Would you want to reap such a harvest? Would you want a little baby to be denied the privilege of knowing what its own parents look like; denied, because of your sinful act, the privilege of seeing God's sunlight, and the pretty things He has created for His children on the earth? Would you

want to see, waking and sleeping, a little baby finger pointed at you, and hear a little baby voice saying to you accusingly, "You robbed me of my sight, and made me a helpless dependent for life. Are you not proud of your work?" Do you want such a vision to haunt you? It would not be pleasant company, and yet it would be yours as long as that child lived. And even after its death, your imagination would inscribe on its tombstone, "Here lies a little blind baby, so afflicted from birth, offered up by its father as a sacrifice to his pre-marriage sacrilege of the sexual relation."

Am I exaggerating as to what a father would feel? I do not think so, and I do not consider myself capable of picturing what the mother would feel, nor how such a happening might affect her regard for her husband. I can neither exaggerate nor underestimate what the records show. Just consider it well—30 out of every 100 blind persons stricken at birth by gonorrhœal pus—and let this fact sink deeply into that part of your anatomy with which you are supposed to think—your brain.

Now, the question in most of your minds by this time is, Has not the medical profession discovered anything that will save the eyesight of these innocent little ones? I am happy to be able to answer you in the affirmative. The medical profession has done so, but finds it very hard to bring this sure

preventive and cure into universal use. Many doctors feel a delicacy about questioning prospective mothers regarding any diseases of the sexual organs they may have had, and the fathers usually keep away, being ignorant or careless of the fact that pre-marriage infections may affect their offspring in various and undesirable ways. The result is that, in many cases, the precaution at birth is not taken, and when some one finally notices that the baby has "sore eyes" it may be too late.

Here is advice and information that as future fathers I wish to give you, and I want you to spread it far and wide, for the further this particular and important bit of knowledge is disseminated, the fewer blind babies there will be in the future.

Loss of eyesight at birth from gonorrhœal pus can and should be prevented. Bear in mind for the present and future this fact, that two drops of silver nitrate solution (2 per cent.), dropped into each eye of a new-born baby, will save its eyesight if there was any necessity for such preventive measures, and absolutely no harm will have been done if there was not.

You will note that I have said nothing at all about the curative treatment of this disease, nor have I told you how one who has had gonorrhœa may know when he is cured. Well, the omission has been deliberate. At first, I did not intend to do so, but, after consideration, I have decided to speak to

you about the stage when you are cured. Regarding treatment, though, I shall stick to my original intention except to give you only some good general advice. It would only harm you were I to recommend specific modes of treatment. There are many kinds of treatment, and none of them has any place in my talks. I hope, for your own sakes, that none of them will ever interest you personally because you need them.

Do not believe that gonorrhœal infection, once acquired, is an easy thing to get rid of. If you do you are deceiving yourselves, for it certainly is not. It will stick to you much closer than your friends will,—through "thick and thin." It takes time, thought, and most skilful treatment on the part of the doctor to effect a cure, and a strict and faithful adherence to the prescribed treatment on the part of the patient to achieve the best results. The clerk at the corner drug-store may endeavor to convince the young man who is the victim of his own folly that he can safely permit him, the drug clerk, to usurp the place of an experienced doctor; but if the victim of this disease has any sense, he will tell this "would-be" doctor most emphatically to mind his own business, and to stick to his own line of work. Should he do otherwise he is liable to regret it, and to join the ranks of the large army of chronic sufferers from gonorrhœa.

One of the later serious consequences of an uncured gonorrhœa may be a stricture, a complete or partial blocking of the urinary tube, a very grave condition, which necessitates operation for its relief.

We will return, for a moment, to the effect of this vile infection on the child to be born. If this child happens to be a girl, it is liable to suffer from the effects of gonorrhœal pus in the birth canal of the mother in another way besides in the eyes. The build of the female genital organs is such that it is an easy matter for some of the gonorrhœal poison to enter them during the period when the child is being born, and the father of the child may bear the stigma of having infected his daughter at birth with gonorrhœa. This, no doubt, will be distressing to both the mother and himself; and the daughter, when she grows up and discovers it, is liable to have little love or respect for her father.

Should this gonorrhœal infection of the newborn child become immediately active, the poor little girl will, early in life, have plenty of cause for suffering. She will have to undergo long and unpleasant treatment to rid her of this birth present from her father. If it lie dormant, it may at any subsequent time awaken to virulency, and cause her embarrassment and misery. Meantime, the child will infect others through the media of toilet seats, bath-tubs, and like public utilities. And imagine what an un-

pleasant surprise it would be to a young girl who has grown up modest and pure to be told by her physician sometime, when the occasion arises for an examination of these parts, that she is a gonorrhœa carrier, and has been all her life a menace to her girl friends with whom she has been intimate enough to have slept with them in the same bed, or may have infected them in other girlish acts of friendship. She certainly will feel her position keenly, and her opinion of her father's pre-marriage acts will scarcely bear expression. She really could not be blamed for feeling unkindly toward him; and, personally, no resentment she might feel would seem to me too bitter for the humiliation caused her by her father's actions when he was single.

Those who know of the terrible state of affairs now existing are unanimous in the opinion that there should be a law requiring both men and women to undergo a physical examination to determine their freedom from venereal diseases before they be permitted to marry. Some would have such a law passed to affect the man only. This, however, would be unfair, as you may know by what I have just told you of the infection of the female infant at birth, or of what she may acquire innocently as a girl, by using various public utilities. If he has indulged in illicit sexual relations before marriage, no man with a spark of manhood in him or any real love for the

girl he expects to marry will wait for the passage of compulsory sexual examination laws, but will voluntarily have such an examination made, even without such laws, before entering into the marriage state. He owes this to any pure girl who accepts his love, and is forgiving enough to overlook his previous lapse from morality.

As to the time when a sufferer from gonorrhœa may believe himself cured, this is not a simple proposition. Unfortunately for themselves, and others who may subsequently suffer from their immorality, the hardest patients to manage are those afflicted with venereal diseases. Most of them have little confidence in their doctors, it seems, for, as soon as the outward manifestations of the disease disappear, they usually discharge themselves from the doctor's supervision in spite of his assertion that the infection is still in the system in all its dangerous virulency.

The indications of a cure are, at the present time, about as follows: (*a*) the patient must not be passing any pus from the urinary opening; (*b*) the urine must be free from any infectious sediment, such as shreds, casts, etc.; (*c*) the patient must submit to three consecutive, prostatic massage treatments, without any discharge of pus, shreds, or like substances in the urine following these massages; (*d*) patients must be free from the so-called "morning

drop," which is a slight stickiness around the urinary opening noticed upon awakening in the morning. If, after repeated tests of this order, the patient is found free from disease, the physician will probably give him "a clean bill of health" with certain rules for his guidance in the immediate future.

The appearance of any of the above findings in the course of the physician's examination means that the patient is still uncured, therefore unfit for marriage, and requires further treatment, not only to cure the disease, but to prevent some of its serious sequelæ. Many a man has had to be operated upon in later life because of the follies of his youth. The nature of these operations makes them serious, and some of them do not always give satisfactory results and may be fatal,—rather a high price to pay for the privilege of violating the health-preserving moral law.

The question naturally arises, how can you guard yourselves from gonorrhœal infection, and the question is about the easiest to answer of any you could ask me. First and foremost, lead a strictly pure life, by which I mean a life of total abstinence from sexual relations before marriage, and strict faithfulness to the woman of your choice after marriage; second, refrain from masturbation or any handling of these parts by anybody, not even yourselves; third, do not use an "in common for everybody" towel,

for this is a fine way of getting not only venereal diseases, but some unpleasant skin affections also; fourth, never sit upon a toilet seat without first cleaning it, and avoid absolutely having the genital parts touch it, in so far as this is possible. Using a paper covering, as I have already explained to you, is the safest way. Fifth, sleep alone whenever possible, and use only your own night clothing. When away from your own home, be particular to insist upon fresh laundered bedclothes being put upon the bed you are going to occupy. If you do use the night shirt of another, be careful that it also is freshly laundered.

Sixth, never wear any but your own clothing; this warning applies particularly to underclothes and bathing suits; certainly the rented bathing suits at most public bathing places are very unsafe. The bath-house proprietor does not question his patrons as to their health, and many of them take no measures to thoroughly clean the suits before re-renting them to the next customer. Yes, I know that the signs outside of many of these places indicate differently, but I have watched several of these places, and have come to the conclusion that it is not always safe to trust to signs. In many places they may be careful when they are not rushed, but on busy days they are not declining any money.

Seventh, I certainly advise you against swimming

nude in indoor pools. Even when in bathing suits, I am not sure that they are absolutely free from danger. In many of these pools the water is changed most infrequently, and is, therefore, a menace for many reasons.

Eighth, avoid all foods, alcoholic drinks, actions, and printed matter which arouse animal desire, thereby tempting you to forget the moral laws. Highly spiced foods, a great deal of meat, alcohol, and condiments help to "heat up the blood," and arouse animal passion. In fact, alcohol is one of the greatest incentives to immorality for various reasons, not the least important of which is, that the use of alcohol clouds the judgment of the foolish user of it, and influences his decisions, not only in the matter of morals, but everything else. Despite the fact that alcohol may be useful in rare instances, I sometimes wonder if its possible virtues are not more than counterbalanced by the harm it does the human race. It certainly kills many, and is indirectly responsible for the deaths of others.

Actions of a sexually exciting nature comprise some forms of dancing, embraces, kissing, and things of like nature.

By printed matter, I mean that kind of literature, if you will pardon my misuse of the word, which deals with sexual things solely for the sake of selling the work, stories which are immoral in word

or tone because this will ensure that a certain class of the public will buy them. I do not include stories which deal with sexual matters with the hope of honestly working out the social problem.

Refrain from all sexual familiarities, deliberate or accidental, even with your own sex. Do not let your minds dwell upon the sexual relation or anything suggesting it. Concentrate your thoughts upon your duties or your work, and your energies upon pursuits that will help you to advance as students or workers. In a nutshell, JUST BE A REAL MAN in all that this term implies.

REVIEW

I. Tell how a person infected with gonorrhœa may guard against infecting others.
II. Explain dangers of toilet seat and how they are to be avoided.
III. Discuss the effect of gonorrhœal infection on the testicles, and the vesiculæ seminalis.
IV. How does Nature punish the immoral male other than within himself?
V. Tell what may be the result of his infection on the girl he marries.
VI. How may gonorrhœa affect the new-born babe, and how may this result be avoided?
VII. Why is it wise to take this precaution even though there be no venereal infection in either parent?
VIII. Discuss other results of this infection in the new-born girl baby.
IX. Name four tests by which to ascertain whether or not a man is cured of this disease.
X. Name several ways in which you can protect yourselves from gonorrhœal infection.

IV

If some one told you that something you were about to do would probably result in giving you tuberculosis of the lungs, you would be almost inclined to drop upon your bended knees and pray to be saved from the ravages of the great "white plague." You would be willing to do almost anything humanly possible to escape its clutches and retain your health. Neither business, pleasure, nor anything else would be considered too much to sacrifice to keep you from getting it. Yet there are many things worse than tuberculosis of the lungs, from a medical standpoint, and the second of the venereal diseases that we are going to discuss is one of them.

Syphilis is the name of the venereal disease that will now engage our attention. I am at a loss for words expressive enough to describe, yet so simple that you will surely understand, this horrible disease which no one with any mercy in his heart would wish his worst enemy to have. Yet supposedly sane, sensible, and otherwise normal men expose themselves to the risk of getting this "curse of humanity" for no better reason than the fact that, lost to the dictates of manliness, they persist in debasing the sex of

their own dearly beloved mothers, wives, sisters, and daughters, as well as their own manhood, by indulging in the sex relation outside of the bonds of matrimony with paid women, but whose course of life, while persisted in, places them beyond the pale of real womanhood.

Well named is this disease as the great "black plague," and in the suffering and deaths it causes, directly and indirectly, it makes tuberculosis, the so-called great "white plague," seem a comparatively harmless disease, yet I would by no means underrate tuberculosis as a grave menace to the human race. Syphilis is a most earnest ally of the great "white plague," for, as though the suffering and harm it produces in itself were not sufficient, it makes its victims liable to tuberculosis by the state of health in which it often leaves them.

It is probably the most loathsome of all human diseases, and it certainly is the one which lends force to the Biblical quotation, "and the sins of the fathers shall be visited upon the children even unto the third and fourth generation"; for not only does it make life miserable for one affected, but his future wife and children as well, and it can be transmitted even down to the great-grandchildren. Frightful, is this not, and makes you hope that none of your forebears was the possessor of this disgustingly vile disease? Then consider that this most horrible disease has

no legitimate existence, that it is absolutely preventable, and could be stamped off the face of the earth by such simple means as men and women living pure lives.

It seems almost inconceivable that, under such circumstances, in a supposedly civilized world, this disease can exist at all; yet it does to a fearful extent and claims a large death roll every year from among young and old; and death is not all it claims from the human race annually, for it is not always so merciful,—it condemns many to a living death, for such is hopeless insanity, before the real end comes. It does many other unpleasant things also, as you will soon hear.

Am I trying to frighten you? No, I am simply adhering to my original policy of telling you plain truths, pleasant or unpleasant as they may be, and letting you draw your own conclusions. Those of you who use the brains that the Almighty endowed you with can come only to one conclusion as regards the question whether one should live a pure or an impure life; whether a man shall respect the sex of his mother and other female relatives, or be a counterfeit copy of a man who defiles the sex of his mother and sisters, and makes the sacred sexual relation a matter of debasing animal passion. But if you were impressed by the punishment Mother Nature doles out to these offenders in a gonorrhœal

infection, you will be more shocked by the punishment she metes out to those who contract this more destructive disease.

Syphilis, like gonorrhœa, is a severe infectious disease which is much more easily acquired than cured. It is of long duration, having an acute and chronic stage. The infection is usually transmitted from person to person during sexual intercourse, but this is not the only manner in which the disease is acquired, and other ways will be mentioned later in our talk.

Like gonorrhœa, it is a germ disease, using this term in its broadest sense, and the germ is known as the spirochæta pallida Schaudinn. I merely mention this name to you in passing, and there is no necessity for you to try to remember it, unless from curiosity. Should your body ever become the victim of its activities, you will remember the activities even though the name has slipped your mind, and your remembrance will be the very reverse of pleasant. The present and future course of this disease will prevent any of its victims from forgetting that it was once present. It is quite a common thing in the practice of medicine to have patients come to one for renewed treatment for syphilitic outbreaks, who had acquired their infection fifteen, twenty, or twenty-five years before, and after a great lapse of time had thought themselves cured of the disease

only to find out their error many years later. Not a pleasant surprise, think you, and you are right. Not only is it a most unpleasant surprise, but the reappearance of the disease does not augur well for the future health and well-being of the patient, and the careful, intelligent doctor sees "breakers ahead," and tries to prepare his patient without unduly alarming him.

Syphilis, like gonorrhœa, does not produce symptoms immediately after it has been contracted, and this adds to its terrors; because the freshly infected person may continue his or her immoral ways and thereby spread the disease right and left in an ever-advancing wave of fresh infection, each wave starting another set of waves, and so on. It is only between the second and third weeks after infection that the first symptom, or so-called "initial lesion," of syphilis makes its appearance. It is just a sore, and it appears wherever the poison of syphilis entered the body. This initial lesion or sore is proof positive of the presence of syphilis, and there is no short cut to recovery. The initial lesion, too, because it always makes its appearance at the point where the syphilitic poison first entered the body, is something of a telltale as to how the disease was acquired.

The next thing noticed is a swelling of the glands nearest the place of infection. Then everything is

quiet for a long while, in some cases for six weeks, in others as long as eight weeks. Do you realize the false sense of security felt by the unconscious victim, and the length of time in which he may continue to spread the vile "black plague" by persisting in his immoral mode of life? Do you realize that even without immoral acts on his part, and merely by unintentional carelessness, he becomes a menace to those around him, and may make many others victims to this detestable and destructive disease?

It may puzzle you to hear me say that the first sign is this sore or ulceration, and yet that, when it appears, the victim of the disease does not know that he has acquired the to-be-dreaded scourge. The answer is very simple. Considering that this innocent-looking sore unexpectedly appears so long after his last indulgence in illicit sexual intercourse,—fourteen days to three weeks, perhaps—he does not connect the two events at all, but imagines that he has injured himself in some way which at the moment he cannot recall, and proceeds to treat his supposed injury.

On the other hand, he may go to a doctor and a wrong diagnosis may be made. This is not altogether the fault of the doctor, because the initial sore in a case of syphilis may be any one of six different kinds; and also because a certain sore or ulceration may appear on the penis, which is the usual place

for the initial sore of syphilis, and somewhat resemble the distinctive mark of syphilis, yet be of entirely different nature. In fact this latter sore, if kept clean, is practically harmless. Unfortunately one is confounded with the other, to the great detriment of the victim, as well as those with whom he comes into daily contact.

It is a grave error to brand a person as syphilitic if he has not acquired the disease, and to cause him mental distress by the thought that he has contracted this foul, loathsome malady, to say nothing about the two years of medical treatment usually necessary to cure it. Yet it is just as grave an error, perhaps more so, to turn a syphilitic person away with a wrong diagnosis, to transmit his pestilent disease to others, and to be himself still further harmed by its unchecked ravages before it is properly diagnosed and correct treatment instituted. You see, therefore, that the physician's diagnosis must be made with care, and is attended with some difficulty. If he accuses a patient falsely, he is liable to a damage suit with all its accompanying unpleasant notoriety, and if he does not recognize the disease, he is also liable to have a lawsuit on his hands.

The initial sore of syphilis is usually described as follows (this being a description of the most common of the six varieties, taken from a work on this disease) : " It begins as a small spot of excoriation,

dark red in color at first, but finally becoming coppery red. The surface is smooth and shining, and destitute of granulations. The secretion is serous and profuse. Usually there is a single erosion. It finally develops into a superficial erosion, with purplish zone, sloping sides, smooth, red shining floor, profuse serous secretion, and situated upon and surrounded by, a circumscribed mass of induration" (Hayden). This variety is known as the chancrous erosion.

As a matter of passing interest to you, and because we happen to be discussing this disease, I will name the five other kinds of sore. They are known as (*a*) the silvery spot; (*b*) the dry papule or patch; (*c*) the umbilicated papule; (*d*) the purple necrotic papule; (*e*) the ecthymatous chancre. These terms mean little to you, but may help you to appreciate the truth of my assertion that the diagnosis of the initial sore may be difficult because of the numerous guises under which it may appear.

I will give you, from the same work, a description of the comparatively harmless ulceration or erosion which I mentioned as being sometimes confounded with the syphilitic sore; it is known as a chancroid. The definition in Hayden's work is as follows: "The chancroid usually begins as a small pustule, the mucous membrane or integument surrounding which is bright red in color, which is due

to the acute and destructive nature of the lesion. The pustule soon ruptures, leaving a round or irregular ulcer, with sharply cut edges, undermined walls, worn, eaten, rough and yellow floor, which gives rise to a brownish, purulent, and auto-inoculable discharge or secretion. There is a varying amount of inflammatory œdema or thickening of the tissues around and beneath the sore, which shades off gradually into the surrounding parts."

After the lapse of forty or fifty days, general or constitutional symptoms are noted, the first being a rash and general glandular swelling, accompanied probably by fever and chills. To tell you what follows during the acute and chronic stages of this most horrible of diseases is to commence with the hair on the top of the head, to go down to the soles of the feet, and to include every part of the head, body, and extremities lying between; in short, the whole body of the victim is liable to suffer from its ravages. It will do no harm lightly to touch upon these sequels, so that you may see for yourselves that I am not merely making general statements which, if investigated in detail, would not be quite so bad.

In syphilis, during the course of the disease, the thinning out of the hair is to be expected, or it may go on to baldness either limited to spots or complete. This, of course, is due to the poison of the disease attacking the hair follicles or roots and

destroying part or all of them. This symptom usually appears at about the third month, but it may be later. Not alone is the hair of the head affected, but hair anywhere on the body may come out in part or wholly. On the scalp itself may appear numerous repulsive looking sores which may go on to quite extensive ulceration.

Again, not only is the scalp attacked in this manner, but the skin in any part of the body may be likewise affected. As for the skin of the body in general, I will not even attempt to describe the numerous rashes, sores, or ulcerations which may appear during the course of the disease. It would take up entirely too much time, and would profit you little. Indeed, I doubt if you would be able to follow my descriptions, so I will content myself with the statement that their name is legion.

Passing down from the scalp to the eyes, the disease may attack the bony sockets in which the eyes are set, and produce painful inflammation only, or go a step further and cause the bones to rot away. If the inflammation attacks the eyes proper, serious results may follow,—even blindness in one or both eyes, unless treatment is prompt and efficient. The eyes are one of the organs most frequently attacked by this disease, especially in inherited syphilis, of which we will speak later, and in attacks of the disease which recur late in life. In fact, failing vision

is often one of the first signs of beginning locomotor ataxia, which is a sequel of this vile infection in many instances.

In the nose, either the fleshy or the bony parts may be affected; if the latter, we get the typical saddle-back nose, with sunken-in bridge, so called from its supposed resemblance to the curves of a saddle. This sinking in of the bridge of the nose is due to the rotting away of the bony tissues. If the fleshy parts are attacked, ulcerations and abscesses may be the result.

In the ears, the syphilitic poison does most destructive work. Deafness, complete or partial, is apt to follow a syphilitic invasion, for either by the destruction of the ear drums or the little bones of the middle ear which transmit sounds, the function of the auditory nerve is interfered with. Not one of the three divisions of the ear—external, middle, and internal ear—is spared. If the centres of balance for the body, located in the internal ears, are affected, staggering in walking, dizziness, and a sense of confusion in locomotion are to be expected.

Syphilitic lesions of the tongue are apt to lead to certain changes which produce cancer of that important organ—a most terrible affliction which necessitates a serious and radical operation for the removal of the tongue and then eternal dumbness. Do sexual impurity and its terrible punishments pay?

But I am not through. We will continue our walk through the syphilitic " chamber of horrors."

A favorite point for the poison of this loathsome disease to attack is the upper jaw, and the usual result is necrosis or rotting of these bones. As a rule this is the case whenever the disease attacks a bone, no matter in what part of the victim's body.

The name of the tube that the food passes through on its way from the mouth to the stomach is the œsophagus. Syphilitic lesions of this are somewhat rare, but are serious when they do occur for the ulcerations while healing may contract the lumen or opening of the tube and interfere with the nutrition of the patient. In the mouth itself, not only the tongue, but the soft palate, the uvula, the tonsils, and their pillars are all likely to be the seat of syphilitic inflammation with more or less destruction of tissue.

When syphilitic poisons attack the special nerves of the head—the cranial nerves—they cause fearful headaches and neuralgia which, so far as pain and distress go, make ordinary headaches and neuralgia seem mere nothings. These headaches always increase in severity as night approaches, and make sleep a luxury unattainable.

The heart also has been attacked by the poison with quickly fatal results.

Abscesses, caused by this disease, may form in any part of the body, and are fairly common in the

lungs. Syphilitic abscesses are called gummata, and, depending upon their size and location, are more or less dangerous. A favorite location for them is the brain—a most dangerous place, as you can well imagine without my telling you. The pus or discharge from these gummata, or any of the syphilitic sores or ulcerations, is very infectious, and an active agent in spreading the disease.

The liver, if not actually the most vital organ of the body, is perhaps one of the foremost. Without the proper performance of its functions, at least to a certain degree, the human being would die. The less healthy its condition, the more poorly it performs its manifold duties, therefore the poorer the health of the person. When I tell you that it is in the liver that most of the food of the body is prepared for use and stored up until it is needed, you will perhaps realize that the liver is of great importance to the human being. And of all the organs located in the abdomen (it is located in the upper right-hand side or corner), the liver is the one most often attacked by the syphilitic poison. Should the poison be intense enough to cause abscesses, the result is serious. Destruction of the liver tissue means a lowering of the efficiency of the liver for its essential work. This needs no further comment.

As many of you know, the body has two surfaces, an outside one covered with what we call the skin,

and an inside one covered or lined with a delicate membrane known as the mucous membrane. In order to make you fully understand what I mean by inside surfaces, I might mention that one is the gastro-intestinal tract, which begins immediately within the mouth, and comprises the œsophagus, the stomach, the small and large intestines, and the rectum; another internal surface is the respiratory tract, starting just within the nostrils, and taking in the pharynx, trachea, bronchi, and lungs; and the genito-urinary tract is another internal surface.

Now, with this idea of internal surfaces, if you will consider for a moment the vast extent of the mucous membranes of the body, and that all these membranes are liable to be sites of syphilitic ulcerations, I need hardly picture the consequences.

I may mention, however, that with these syphilitic ulcerations in the mouth of a victim, kisses from that person are likely to be ever remembered on account of what they bring to the recipient. Likewise the use of the same cup, glass, or, in fact, anything that has touched such a mouth, would be an almost sure way of getting the disease. And, just as in gonorrhœa, the victim of syphilis is often absolutely indifferent to the rights of others, so far as protecting the general public from getting his vile disease is concerned. To show you how indifferent

some of them are I would relate the following little incident, the truth of which I can vouch for.

A certain patient visited his doctor's office and was told he had syphilis. The doctor explained to him what a menace he was to the public in general, and took great pains to explain to him how he could protect those around him from acquiring his disease. The patient seemed much impressed, and promised the doctor implicitly to obey his instructions, especially those for the protection of the public. Can you imagine the amazement and disgust of the doctor when, during the same day, on entering a public place for a drink, he saw his patient there, drinking from a glass which would subsequently be used by the next, in this case probably unfortunate, customer? Think this over a little.

When syphilitic ulcerations attack the intestines, the part most seriously affected is the rectum, and if adhesions form between the surfaces, you have a stricture of the rectum, a very serious condition. Your mind can picture the procedure necessary to relieve this condition, which, of necessity, must be relieved, and a bad feature of which is that it may recur after being relieved.

Although I do not mention it always, please bear in mind that pain, usually most severe, accompanies these various manifestations of the disease. Also remember that I am, by no means, going into full

details of this disease, but merely "dipping" very lightly below the surface.

The results of syphilis are particularly severe when it affects the nervous system, and here it results in the worst forms of insanity, in which the victims commit the lowest of degraded acts. The large majority, if not all, of the cases of locomotor ataxia are the result of syphilis. Most cases of abscess of the brain and spinal cord, aside from those caused by falls, blows, or other violence, are to be credited to syphilis. Many cases of blindness in childhood, young manhood, and later adult life, are caused by syphilis. The underlying cause of apoplexy resulting in death, insanity, or permanent paralysis in many cases is this same dangerous poison of syphilis. Epilepsy and convulsions may be induced by syphilitic lesions of the brain. In fact, I think that one may be quite safe in saying that in adults the great majority of diseases of the brain can be traced to syphilis.

The poison of syphilis is, of course, carried through the body by the circulating blood, and in this way the heart and blood-vessels are affected by this intensely toxic substance. One of its effects is the "rotting," as it were, of the walls of the blood-vessels, and when they break down altogether, and thereby permit a hemorrhage to take place, the conse-

quences are serious. Immediate death, or a lingering illness as a helpless paralytic, may be expected if the brain is the seat of this hemorrhage. If it happens to be one of the blood-vessels of the heart, or the aorta, the largest artery in the body and the one which carries the blood away from the heart, death is immediate.

Now I could go on and tell you still more about this destroyer of all that is worth while in life, and, though I continued doing it in the same way as before, giving you merely outlines, I should have enough to say to fill many more pages; but I will not, for I believe I have told you enough, perhaps more than enough, of this loathsome disease and how and what it will do to the man who first contracts it.

In our next talk, we will discuss the manner in which it may be transmitted to a future wife and offspring. When I have finished you will feel, I am sure, that any man who marries after having had syphilis is no man at all, but a brute of the lowest order. You will be inclined to think that even the doctor has no right to give this man a clean bill of health, for something may have been overlooked, and the disease still be active. It is certainly a terrible disease, and the fact that it is so easily contracted by illegitimate sexual relations certainly makes immorality a puzzle, and stamps many apparently sensible men as great fools.

REVIEW

I. What disease is known as the "black plague," and how is it usually contracted?
II. In what ways does it resemble gonorrhœa?
III. Why is it that its contagion can be easily spread even by one who is careful?
IV. Name some of the early symptoms.
V. Why might an error in diagnosis be easily made?
VI. Describe how other parts of the body may be affected during the progress of the disease.
VII. How may it affect the eyes?
VIII. What is its effect on bones which are attacked by it?
IX. Describe the importance of the liver and its liability to attack.
X. State the consequences of an attack on the brain.

V

In our last talk you were told briefly what the horrible disease known as syphilis can do to the one who originally contracts it. In this talk, we will discuss its power for evil in those to whom it is transmitted. We designate the disease as syphilis of the innocent when it is transmitted by accidental contact with infective material, or by sexual intercourse within the holy bonds of matrimony, or when it affects the unfortunate offspring of such a marriage. Unfortunately, softening the name does not in any way lessen the violence of the disease.

In gonorrhœa, I told you we would not, perhaps, be so concerned for the welfare of the guilty if it were not for the danger to the innocent. If one chooses to associate with "fallen" women he must abide by the consequences, no matter what. It is the same in this disease, also, except that, the results being so serious, one feels sorry for the sinner, particularly if he has been careful not to spread the disease and to keep others from suffering for his expensive dissipation in his youth. Of course, those that interest us most in this talk are the innocent future wife and offspring.

When a man who has had syphilis and not been

entirely cured of it gets married, the chances are that his wife will become infected, and be liable to all the suffering that I described for the man in our previous talk, besides which she is unable to give birth to living, healthy children. I emphasize living, healthy children, and with reason. The offspring of syphilitic parents, if so unfortunate as to be born alive, are not usually healthy, but have, as a birth present, the vile disease with which the guilty father is affected.

Except under certain circumstances, the woman infected by her husband will transmit the disease to her yet unborn child, if, indeed, she becomes pregnant at all, for by its previous effect upon the father, or upon the wife's contribution to creation, the disease often prevents conception. If, by chance, the wife becomes pregnant, the syphilitic poison is so intense that the product of conception (*i.e.*, the growing, unborn child) is usually killed at once, and the mother has what is known as a miscarriage. Or the unfortunate mother has the misfortune to go through all the pain and peril of childbirth only to have as a reward a dead child on whose tombstone could truthfully be engraved the following: "I was murdered by my father because, before his marriage, he had no respect for the holiest of human relations, nor for the sex of his mother and sisters." You see, therefore, that the sowing of wild oats in the spring-time of

youth can make a man later on the murderer of his own child.

If the child of syphilitic parents is not mercifully dead before birth, it will be all that a new-born baby should not be; in other words, a sick infant from birth, requiring great skill and care to bring him through babyhood, and over whose whole life will hang the blight of syphilis with the possibility of the disease breaking out in active form at almost any time. Such knowledge as this does not conduce to the parents' peace of mind, nor the child's when he realizes his condition. It is certainly an awful outlook for a child, after having survived the tortures of the attacks in his babyhood.

I wonder if any of you have ever seen a new-born baby that had inherited this disease and showed it at the time. If you have, I think you will agree with me that you have never seen a more miserable specimen of humanity than was that baby when the disease was at its height. They are certainly the most pitiful looking objects that one can possibly imagine. They make you feel "hot" against the person responsible for their condition, and make you wish that some very severe punishment could be meted out to the offenders against the moral law.

Your mind-picture of a baby is of a happy, laughing, rosy-cheeked, clean-skinned little mite of humanity, squirming here, there, and everywhere, that

everyone wants to love, hug, and kiss. Well, no one is attracted to the syphilitic baby; every one wants to get as far away from it as he can. Wives, in a state of expectant motherhood, shun it as they would the vilest contagion, fearing the effect on the coming baby of their having seen such a repulsive object. No one wants to hug and kiss the little syphilitic mite, unless it be its poor unhappy mother, whose maternal instincts cannot be overborne even by the repulsiveness of her child. Poor little, yellow, wizened, old-man-face baby, always whining, not with a good lusty baby cry, but a real, nerve racking, practically ceaseless whine! A face, body, and limbs covered with the sores of syphilis, unhappy itself and a terrible menace to others! A maddening, living example of the horrors that may be visited upon the innocent through the immorality of others.

There is no need that any poor baby be made a martyr, because THE SEXUAL RELATION IS NOT A NECESSITY to the health or well-being of either sex; and, in the second place, illegitimate sexual relations are never either necessary or excusable.

Perhaps you are asking yourselves whether I am not exaggerating a little the sufferings and appearance of this new-born baby. I assure you that I am not, and we are going to spend a little time by going into details.

In the first place a baby infected at birth with this

PLATE I.

The face and feet of a baby born with active syphilitic disease.

disease may look perfectly healthy, and the guilty father live in a "fool's paradise" until the fourteenth to the twenty-first day of the child's life, when his joy is rudely shattered by the appearance of the disease. In some cases, the first symptoms may be delayed even as late as the third month, and in these cases the shock on the outbreak of the disease is still greater.

Usually the first thing noticed by the mother is that the baby has a slight "cold in the head," and everybody wonders that this was possible when it had such good care. But every cold in the head is not the sign of syphilis in an infant, even though it makes its appearance at this suspicious time. The doctor is not consulted because everybody thinks it is going to pass away in a day or so. But these "snuffles" do not pass away; they persist; and the discharge from the nose is, at times, flecked with blood, and very irritating. Soon ulcerations form within and without the nose, and may do considerable damage.

After the child has had "snuffles" for five or six days, although sometimes appearing with them, a rash breaks out which seems to favor the hands and feet, the backs of the arms, and the fronts of the legs. This rash throws off little, fine scales. The soles of the feet and the palms of the hands are covered with blister-like eruptions. At those places on

the head and body where the outside white skin and the inside red skin (the mucous membrane) meet, very sore cracks or fissures will be found. These often ulcerate deeply. The finger-nails of these children are somewhat typical, for they remind one of claws, being long, narrow, and of a bluish tinge, with an arch on their external or outer surfaces. The ends of the bones may become detached from the central parts, and hemorrhages may occur and be serious enough to cause death.

There are many other symptoms which, including those mentioned above, are accompanied by varying degrees of pain. I will not mention more of them, for I think I have stated enough to prove that I have not exaggerated, and also to convince you that, even if a man has no regard for his own health, he has no right to bring upon an innocent, helpless baby the sufferings of which I have just told you.

In older children, the disease shows itself when the second teeth are cut, by a certain peculiar formation,—the so-called Hutchinson's teeth. In older children any or all of the following conditions may be caused by the disease: Partial or complete blindness which may be permanent; partial or complete deafness which may be permanent; retarded mental development which may be permanent or become worse; retarded physical development which may persist throughout life, or may grow worse; besides

these, many of the sequels that I mentioned in the last talk may also follow this form of syphilis—hereditary syphilis, or the syphilis of the innocent.

Syphilis may not appear in the infant at all, and may first show itself at five or six years of age; or, skipping childhood, may not appear until the twelfth year, or even in young adult life. Children who inherit this disease usually loathe their inheritance, and their feelings toward the parent who is responsible are not at all kindly. After what you have heard, I do not believe you can blame them.

As in the case of gonorrhœa, the question which comes to mind is, What can the medical profession do to save innocent wives and children from reaping these terrible consequences of men's folly, to call it by a very mild name? Can the medical profession protect the innocent against this vile and serious menace to their health? My answer is that the medical profession has a preventive, if the doctor is warned in time.

There is no need, say you, if the medical profession has a preventive, for a baby to be born syphilitic, even though the father has infected the expectant mother. You may even try to excuse the father by saying that when he married he probably thought he was cured of this vile contamination, and therefore was innocent of any intentional harm to his wife and their offspring. But this is a lame argu-

ment, for every man and woman, even child, one might almost say, knows that an immoral life is wrong even if no disease is contracted through it. However, we will admit your excuse for the father, so as to be able to comment upon it.

As I have already said, there *is* a way in which a syphilitic husband can protect his future children. He can go to his family physician and acquaint him with the fact that he has had this disease, and ask him to take precautions for the well-being of his child should the wife become pregnant. The doctor will understand, and, without betraying the husband to the wife, will give the mother such medicines as will protect the unborn child and benefit the mother also.

It is so simple that you would be inclined to think that no babies would be born afflicted with this disease. The trouble is, however, that the majority of those who have had or still have this loathsome disease do not confide in their doctors, but trust to luck to save them from the results of past immorality, and inevitably have bad luck, as they say. You know that many persons ascribe to bad luck the misfortunes they make for themselves, not only in this instance, but in other things as well.

How can the contamination of syphilis be prevented? Personal contamination with the poison of syphilis can be avoided in many ways:

(A) By leading a strictly moral life, which, of

course, is merely another way of saying, have a proper respect for the sex of your mother and sisters and the moral law, before marriage, and be no different afterward. I do not know who is the most contemptible, the unmarried man who debases the sex of his mother and sisters and degrades himself also by belittling the sacred sexual relation, or the married man and father who not only has no respect for the sex of his mother, wife, sisters, and daughters, but sets an example which may lead to the future ruin of his own daughter; for when he is acting immorally with another woman, he is degrading some one's daughter, and setting an example to some other man who may choose the teacher's daughter to be his partner in immorality.

(B) By avoiding the use of a common drinking glass, cup, or other utensil; it may not be out of place to remark that many diseases besides syphilis can be contracted in this way. You know that the medical profession has for years been teaching that danger lurks in the common drinking cup.

(C) By avoiding the use of towels common for all. Even at home, it is uncleanly, to say the least, to use the towel of another.

(D) Avoid the handling of your own sexual parts, or those of others, regardless of sex, and likewise avoid the handling of your parts by others. Later, when we speak of masturbation, you will

understand why I have given this caution several times.

(E) Avoid being a friend in need by acting as a "rubber in." I will explain what I mean by this peculiar expression. Patients suffering from this disease are very often given a salve to rub in on various parts of their bodies. It is not always easy for them to reach the designated parts, so they ask a friend to rub it in for them. If I were the friend I would refuse rather than run the risk of contracting the disease. I know that many say the danger of contamination in this way is very slight, but I would refuse to take this slight chance.

(F) Avoid the use of common shaving brushes and mugs, and I think I will include the shaving soap which comes in either sticks or cakes. As in the case of the towel, these every-day utilities also can carry various diseases. Why take an unnecessary chance?

(G) Avoid indiscriminate kissing. This is one of the most common ways of spreading disease, and syphilis, particularly, gets a large number of victims in this manner. Kissing on the mouth is always dangerous to the kisser and the kissed, and should be specially avoided. When indulged in between the sexes, it carries a sexual danger as well, owing to its liability to arouse passionate sexual thoughts.

(H) Avoid personal contact of any kind with

suspects of either sex, and with non-suspects also. There are many obnoxious skin diseases that can be transmitted in this way. You don't want these, either.

(I) Avoid sleeping with others. The reasons mentioned above are of much force here. Some diseases are also carried by the breath.

(J) Never use a bed which has been slept in by others unless the sheets have been changed for freshly laundered ones since the last occupant used it. Soiled and contaminated bedding is known to be a fine carrier of venereal as well as other diseases.

(K) Avoid the use of a bathtub anywhere, either in your own house or outside, without thoroughly cleaning it.

(L) Avoid public toilet seats, the dangers of which I have already detailed to you in previous talks.

(M) Avoid wearing other peoples' clothes, especially underwear and bathing suits. You would laugh at the idea of putting on some one else's underwear unless you knew it had been thoroughly washed, and yet, strange as it may seem, many of you, without hesitation, wear unwashed bathing suits hired from public places, and which have been worn by a great many others whom you have never seen.

(N) Avoid handling dressings from syphilitic cases or, in fact, anything that has been in contact

with them; for no matter whether the pus or other discharge they contain has come from the eyes, nose, mouth, body abscesses, genitals, or any other part of the victim's body, they are dangerous and a menace to you.

Those who have had syphilis should not dream of getting married until they have had at least from two to two and a half years of the most thorough and conscientious treatment—conscientiously given by the doctor, and conscientiously carried out by the patient. The degree of success that the treatment will attain depends upon both, and irregularity leads to failure. It is not the going to the doctor for the medication for two years, off and on, that counts, but going regularly.

At the end of this period, the patient should have his blood tested by the famous method of the great Professor Wassermann. This test, properly made, is a fair index as to the presence or absence of active syphilitic poison in the system. Two or three tests with negative results, taken at intervals of six or eight weeks, might make one feel fairly certain that marriage is safe. As part of this test depends upon human skill, it is wise to have each test made at a different place in order to eliminate as far as possible the possibility of the laboratory worker making a mistake. It is not likely that the same mistake would happen in three different places. Moreover,

when so much depends upon the test, it is advisable to ascertain who are the best and most reliable men to do it, and not which are the cheapest places, where they may or may not do it properly.

Of course, if the tests are not all negative, there should be no marriage at that time, and it must be postponed until they are. Despite the Wassermann test and other signs of elimination, if I were a woman I do not think I would ever be brave enough to marry a man who had ever had syphilis, or even gonorrhœa; for, even if I were willing to take the chances on my own health and happiness, I do not believe I would be willing to take the chance of the consequences to my children. In fact, the question arises whether a woman has any right to take such chances on the health and happiness of her future offspring. Personally, I am inclined to believe she has not, for she has no way of undoing the harm that may come to the innocent as a result of her marriage.

On thinking it over, I do not believe, if I were a woman, that I would marry any man who had been immoral, even though he were not diseased. Why should men demand that women be pure, and yet claim the right to ruin, morally and physically, as many of the sex of their mothers and sisters as they possibly can? It is truly a most disgraceful indictment against the decency of men and their sense of justice and fair play. It is an indictment

that I trust those of you who have followed my course to date will try to entirely wipe out; that you are going to be true sons of virtuous mothers, who suffered much to bring you into being, but who did not make this sacrifice to have you grow up into despoilers and degraders of their sex. Every man who is impure is lacking in proper love and respect for his mother if she is alive, or proper reverence for her memory if she is dead.

All venereal diseases like syphilis and gonorrhœa are preventable, therefore, like other preventable diseases, they should not exist on the face of the earth, and venereal diseases are more easily preventable than other diseases. The rule for eliminating them can be stated in one brief sentence: viz., "Let morality prevail." With this rule in actual practice, these diseases would in a very few years become extremely rare, despite their prevalence at the present time; and although they are a source of large revenue to the medical profession you would find no one more happy than the doctors that the ravages of these destructive diseases had been checked, for doctors know the fearful amount of misery and suffering they cause among human beings.

Every one of you who leads a pure, moral life will help to bring about this marvellous result, and, if you think individual effort counts for little, permit me to remind you that even the mighty ocean is

composed of little, individual drops of water. With social purity the rule, the advance in human health, happiness, and well-being would be so great as absolutely to defy calculation. The world would be as a new world, so much better would it be for those who live in it. Medical and surgical practice would fall off tremendously, but the medical profession would rejoice to know that many men and women were going to escape crippling and destructive diseases and mutilating operations. Many insane asylums, sanitariums, hospitals for incurables, and schools for imbecile and feeble-minded children would be forced out of business, but the world at large would be the gainer, for there would be more children of a high grade of mental and moral ability to help make our world better; more adults, both young and old, would be added to the list of the world's workers, instead of being useless victims of preventable diseases.

The consumption of beer, whiskey, and other liquors would markedly decrease, because immorality is one of the factors in their extensive sale. They help to blunt a man's better nature, and are therefore a favorite aid to the women who sell their bodies for immoral purposes. Moreover, a certain almost unmentionable class of men and women who fatten on the earnings of these "fallen" women would have their business wiped out of existence—and

nobody would miss them; it is a mystery to me how they can be tolerated even now. They are certainly about the lowest of the low; even worse than the immoral women from whom they take money.

By making it impossible for persons afflicted with venereal diseases to get married anywhere until they are entirely cured, the ravages of these diseases could be markedly lessened. As I have already stated, I believe in such a law as would make it mandatory upon both parties to a proposed marriage to furnish to the marriage license clerk attested certificates from reputable physicians as to their respective freedom from venereal diseases before any license to marry is issued to them. Such laws have been passed in several parts of the United States, and those of us who are interested in the conservation of human health and happiness hope the areas where such laws are in force will increase most rapidly.

Such laws do not, as some would have us believe, encroach upon the personal liberty of individuals, for no individual can have any real personal rights which make him a menace to the rest of the community. Such opinions usually emanate from those who have "an axe to grind" in an opposite direction, or from those who have given no deep thought to the subject; for whatever conduces to the health and happiness of a community is of individual benefit to each and every member of that community;

therefore, instead of infringing upon any one's private rights, it enhances the privileges of living in that community.

It is rather interesting to note that, while in the case of other germ infections those who come into contact with the virus do not always acquire the disease, yet in these two venereal diseases, gonorrhœa and syphilis, to expose yourself to the poison is to get the disease. Many physicians and nurses have innocently contracted syphilis while in the performance of their duties from patients suffering from it. This constancy of infection is rather significant, is it not? It looks as though Mother Nature had some decided ideas upon the subject of immorality.

I have spoken at some length on the subject of gonorrhœa and syphilis, yet have told you very little about them or of the consequences to the man who acquires them, whatever you may have thought to the contrary. Much more might be said of both, but I do not think it necessary in this course of lectures to go any deeper than we have gone. I have given you, I think, a fair knowledge of them; certainly sufficient for your needs. It seems superfluous to say that any one who contracts this disease wants no corner drug store treatment, but that of a capable physician. The disease is far more dangerous than the proverbial "unloaded pistol" that usually goes off and injures some one.

Yes, inherited syphilis can be cured, but "an ounce of prevention is worth a pound of cure." Be clean and pure, and no child of yours will ever go about with those stigmata of syphilis which cry aloud to those who understand them, "I inherited syphilis from my father."

REVIEW

I. What do we designate as "syphilis of the innocent"?
II. How may the syphilitic husband affect his wife and child? Explain fully.
III. Compare the happy, healthy baby with the syphilitic one.
IV. Describe the first symptoms of syphilis in the child.
V. Describe the progress of the disease.
VI. How does the disease manifest itself in an older child?
VII. How can syphilis in the baby be prevented? Why is it not more often done?
VIII. Name several ways in which syphilitic contamination can be averted.
IX. For how long should treatment be given for syphilis and how is its success determined?
X. How should the law interfere with the procuring of a marriage license by syphilitic parties to the contract?

VI

Some of you have heard of a certain practice or habit very prevalent among boys, and even among young men, which has been called masturbation or "self abuse." I call your attention particularly to this latter and common name, because it signifies that masturbation is abuse of the sexual organs and the sexual relation by the improper means of producing a counterfeit sexual relation; whereas, on this same basis of names, illegal sexual intercourse, or immorality, is admitted to be an abuse of the most sacred of all human relations; an unlawful act opposed to the best interests of the human race in general, and the sex of the female members of your own immediate family in particular. Unfortunately, most of you understand from personal experience what masturbation is, and to those of you who do not my message is, avoid finding out by actual practice.

Masturbation is an unnatural way of satisfying a real or imaginary sexual craving. You note I say a real or imaginary sexual craving; for there is a difference, and I think it can be truthfully said that most illicit sexual acts are to be classed under false sexual desires. Real sexual desire is aroused only by actual love, not by the wiles of impure women.

Again, no man would actually enter into sex relations, outside of the bonds of wedlock, with a woman he truly loved because he knows that by so doing he would cause her to sully her good name and be classed as a "fallen" woman. Real love would ask for nothing that entailed such a penalty upon the woman.

To return to masturbation. As for those of you who have not already been instructed by others in this very disgusting practice, I shall not enlighten you as to "how to do it," and I advise you not to let others do so. To those of you who do masturbate, I say most emphatically, "Stop it!" If your own will power is insufficient to make you stop a habit which is not only unnatural but harmful, ask your family physician to help you. But do not go from bad to worse by proceeding from the habit of masturbation to the still more disgraceful one of illicit sexual intercourse. Masturbation is bad, but degrading the sex of your mother and sister is far worse. Bear in mind this fact: THE ACTUAL SEXUAL RELATION IS ABSOLUTELY UNNECESSARY TO YOUR HEALTH, YOUR WELL-BEING, OR YOUR HAPPINESS. Therefore, if the actual sexual relation is unnecessary for you in any way, or for any reason, certainly a false and injurious counterfeit of it must be still more unnecessary.

Just learn to regard the sexual relation as the

most sacred and intimate relation that can exist between man and woman, and that it was so ordained by the Almighty. Realize that, in this mutual expression of the highest degree of human affection, the human race is perpetuated; and because of what this relation expresses, when carried out in a proper state of mind, the resultant child inherits the best of the qualities of its parents. If you will try to realize this great truth, the mere thought of illicit sexual relations for the gratification of artificially-aroused animal desires will become so abhorrent to you that you will soon become a most earnest worker in the cause of saving our girls from degradation and disease, and your own sex likewise. You will become a practical force in the great movement for the uplift of the human race, in the present and future.

Masturbation is an unnatural habit or practice because it is a monosexual act which, so far as reproduction is concerned, amounts to nothing.

In many of the lower types of animal life, the same being contains all the essential elements for reproduction; or, as we call them, the male and female contributions to creation. These parts are combined within the original body, therefore outside relations with others of the same species are unnecessary. But in the human race the essential elements to creation are separate. They are contained in two bodies, which we call the male and the female,

and for reproduction to be made possible these male and female elements must be brought together. You will, therefore, see that any attempt at a sexual act by one person, without the active participation in it in a normal way of the opposite sex, is an unnatural sexual act.

Why is masturbation unhealthful?

My answer to such a question is that it is so chiefly because of its being practised to excess. The drain it makes on the normal vitality is too great for the recuperative powers of the body. Excessive sexual relations will bring about just as evil results; but to have normal sexual intercourse a member of the opposite sex must participate in it, and when such a desire is experienced the necessary partner may not be obtainable, or circumstances may prevent such indulgence for various reasons; therefore cases of excessive sexual intercourse are not so numerous as those of masturbation.

The masturbator can indulge in his habit at practically any time or anywhere. All he needs is a place where he can hide himself, or, perhaps, conceal only the peculiar movements he makes to bring about this self gratification. I have seen masturbation practised in many public places, such as railroad cars, boats, trolley cars, etc. Of course, the masturbator did not realize that his acts were noticed by those about him, or he might have refrained from

thus disgracing himself. But, the act being so easy, you can readily understand the tendency to excess, therefore to mental and physical harm.

A peculiar thing about some masturbators is that their sexual tastes become perverted and they lose their normal desire for real sexual intercourse, hence their usefulness as reproducers of our race is at an end.

Another evil of masturbation is its tendency to lead to deception and lying on the part of those who practise it. When a person lies about one thing, the habit is soon formed, and in a short time he loses all perception of the truth. The masturbator seeks solitude or privacy for the carrying out of this vile habit, and will devise all sorts of excuses to be alone. Result, deception; another very easy habit to fall into when once the seed is planted. You all know the old saying: "Oh, what a tangled web we weave, when first we practise to deceive."

Not only must you be on your guard against contracting this habit of masturbation, but you must carefully watch the boys around you, big and little, and tell them how harmful is this habit, and why. Many drift into masturbation or "self abuse" without really knowing what it is, or what they are doing. Some boy tells them that by doing such and such a thing they will experience certain pleasing sensations, and advises them to try it. They do, and thus estab-

lish a habit easier to contract than to break. School is a great breeding place for this habit, as I have learned by talks with both teachers and pupils, and the boarding school more so than the day school. In fact, in any institution where boys are kept constantly together the utmost care is necessary to prevent an epidemic of the habit.

How can one refrain from masturbation? It is not hard to answer this question. First, keep your thoughts off things sexual; second, keep your hands away from your sexual parts; third, keep your sexual parts so clean that dirt in these regions will not set up irritation and draw your minds to them; fourth, let your reading be such as will not excite sexual thoughts; fifth, avoid the company of those whose conversation is improper from a sexual standpoint; and, sixth, let your minds rule your bodies, and do not permit animal desire to make you its slave.

Notwithstanding the brevity with which I have dwelt upon the subject of masturbation, you can see that it is a harmful and most unnatural practice, and should be avoided. You also see, by my simple rules for its avoidance, how easy it is for you to keep out of the clutches of this mental and physical health-wrecking habit if you are sensible enough to follow them.

Do not be so weak minded and lacking in will power that the brute animal desire in you is the master, and that when aroused is able to make you

its slave to its bidding. Be the real true man in every sense of the word and at all times, particularly in matters sexual, and refrain from not only injuring yourself by masturbating but from committing a still greater crime against both God and man in general and your mother and sisters in particular through the participating in illicit sexual relations with the unfortunate of the female sex. If you are guilty of the moral ruination of a good, pure, and innocent girl to satisfy any supposed sexual desire on your part, our language does not contain words expressive enough to tell you what you really are. If you think you are any the less guilty because you choose as a partner in your immorality a girl or woman who has already been led into wrongdoing by some low brute of your sex you are mistaken. You have absolutely no right to degrade or help keep degraded a member of the female sex.

I repeat, THERE IS NO NECESSITY FOR THE REAL OR UNREAL SEXUAL ACT, at any period of life, and those who claim that there is are either insincere or incorrectly informed. If those who are about to indulge in an illicit sexual act, would only stop and think a moment before they do so, a thought something like this, I think illicit sexual indulgence would decrease markedly: "This woman, whom, for a reward of some kind, I have persuaded to gratify my sexual desire and who is about to do so,

is somebody's mother, wife, sister, or daughter. Would I be willing that any other man should do this injury to my mother, wife, sister, or daughter, even though, for some reason or other, he had succeeded in placing her in this situation?" Your answer, and the answer of every other man worthy of the name, would be a most emphatic "No!" Therefore it is your duty to God and to mankind, to be considerate of the mother, wife, sister, or daughter of some other man, and, instead of trying to cast her down into a life of shame and disgrace, to endeavor to keep her from falling. If she has already made a misstep, instead of trying to sink her still lower into an unspeakable life of vice, give her a hand and help her back to respectability again. "Cast thy bread upon the waters," and "Do unto others as you would have others do unto you," are good sayings, and very true.

Be a real man in action, word, and deed, not the imitation, so-called "sport." The real man and the real sport are alike; they believe in fair play in everything, and especially when dealing with women. Neither of them would rob a woman of her good name, in the first place, nor assist in further degrading her after some despicable scamp had already ruined her. Their respect for the sex of their mothers, sisters, wives, and daughters is too great, and their love for their mothers, sisters, wives, and

daughters is too sacred, to permit them to do such a thing.

Some of you are going to tell me that doctors have advised men to indulge in the sexual relation. This seems to me like strange advice from those whose duty it is to protect and help the human race. It is on a par with the advice that some alleged preacher might give you to lie, cheat, and steal so long as you were not harmed in the operation. You can readily see that such advice would probably put you into jail.

Ask any of these doctors (or any one else who gives you such vicious advice) whether he would be willing, so long as he believes that some woman must be sacrificed upon the altar of animal desire, to promote your health and well-being by offering up to you his mother, wife, sisters, or daughters for your alleged necessity. His answer would probably leave no doubt in your mind as to what he thought of your proposition. Yet he very ignobly advises you to sacrifice and degrade the dear ones of others. Let this thought sink deep into your brain, and I believe you will realize that immorality is a treacherous wrong to everybody, male and female. No women were created by the Lord to satisfy depraved desires, and every woman is good until a man is found mean and low enough to corrupt her morals. Do not be one of the vile fiends who start a woman

upon the downward path, or who assist in keeping her there.

Many of you are puzzled by the phenomenon of the involuntary discharge of semen during sleep. You have read in large-typed advertisements, and have been told verbally by various people, of the dreadful effects to be expected from these unconscious discharges, such as loss of manhood, imbecility, various nervous conditions, etc. You have "swallowed" these statements at their printed or spoken value, whereas there was very little truth in any of them. The advertisements are astutely written to fill the pockets of those who were so solicitous of your welfare "for profit only," and who therefore felt that a little of the truth could and should, for their purposes, go a long way. Upon investigation, the spoken statements also would be found to be grossly exaggerated.

These so-called "night losses" we will analyze. What is the reason for them? In what degree are you actually responsible for them? How frequent or infrequent are they? For instance, if you fill your minds with trashy literature (?) of a sexually exciting nature and let your thoughts dwell upon sexual relations at bedtime, you are apt to have dreams of like nature accompanied by emissions of semen. These are what you have heard spoken of as "wet dreams." Their frequency will grow

with your continuance of this line of reading and thought, and the handling of your sexual organs, even for other reasons than purposes of masturbation, will assist in forming this habit of night losses.

Keep your minds free from these thoughts and impressions, and keep your hands away from these parts, and your night losses will not be of much account or amount. Just bear in mind that they come also to those who have a right to the actual sexual relation, and likewise to the one who masturbates. Let nobody fool you or scare you by telling you that if you did the one thing or the other the night emissions would cease. If there was a cause for them, they would continue, or might even grow worse. If, for any reason, the nerves controlling the ejection of the semen be stimulated to perform their function, it matters not to them whether the cause of the stimulation is the normal one, or an abnormal something, like a chronic inflammation or disease; they have received a stimulus to act, and their action is to eject the semen, which they immediately proceed to do.

An occasional night emission, or, as it is commonly known in street parlance, "wet dream," is no more harmful to you than an occasional nose bleed, let us say. Any harm in the emissions must depend upon their frequency and their cause. In the man who is a total abstainer from sexual relations,

an occasional night emission may take place, and absolutely without harm to him. One might designate it very truthfully as a form of male menstruation. Do not believe all the lies circulated for commercial reasons by various unscrupulous persons, especially by patent medicine manufacturers in circulars, books of different kinds, and advertisements in certain papers and magazines whose advertising standards are not very high. This includes, I am sorry to say, a class of doctors who are a discredit to the profession, and who are not recognized by respectable practitioners.

These people "have an axe to grind," and that axe is to add to their worldly wealth by decreasing yours. By their cleverly written advertisements they can almost convince a well man that he is at the point of death, and that only their particular treatment or medicine can save his life. How much easier, therefore, to scare the lives out of you on matters pertaining to your sexual parts, the proper understanding of which has always been withheld from you as if it were wrong to know about yourselves. Believe me, if many men would devote to their daily occupations, professions, or studies, the energy and thought that they give to matters sexual, most of them would advance more quickly, and their lives would be of more benefit to mankind. This is a solemn truth, and not an exaggeration.

Devote yourselves to the development of your minds, and allow your sexual parts to take care of themselves. Just behave yourselves sexually, and Nature will do the rest. Before you knew anything of sexual matters, your organs took very good care of themselves, and are quite capable of continuing to do so, without interference or assistance on your part. Devote your brains and energy to movements that will help humanity, and not to seeing how you can degrade womanhood, make a plaything of a most serious and important function, and desecrate the most sacred and intimate of all human relations. Make of your family physician a friend. Go to him for advice and counsel in the problems connected with sex, and let him help you, and show you the right path to travel in your sexual life.

The right kind of physician wants you to feel this way toward him. He will conserve your health and your morals to the best of his knowledge and ability. Remember that the aim of the medical profession is to prevent sickness by teaching the public how to live, not only in matters sexual, but in every other phase of life. Contrary to what you may think, the physician does not welcome sickness. He is prepared to fight it in your interest, at your request, because disease has attacked you, but believe me when I say that the physician would much rather earn his living by keeping you well than by curing

you after you have fallen ill. If the public would heed our advice, our incomes would be reduced, but this would be a small matter for, while the profession must live, still we glory in our time-honored traditions that our work is above an ordinary money value, and that our best efforts are put forth for the public weal.

You are perfectly safe in confiding any or all of your trials and tribulations to your family physicians, because the law holds that a physician may not reveal what is told him by his patients in the course of their professional relations.

In the male sex, masturbation is usually a solitary vice. This means that the masturbator seeks a place where no one can see him perform this unnatural act, or suspect him of indulging in it. At times, however, certain males try to carry out this practice with one of their own or the opposite sex. In either case the practice loses any good points it may have—for instance, that the participant does not harm another—and becomes disgusting and reprehensible.

Remember, I said one may have a right to injure himself, but not the right to injure or degrade another. Masturbation, other than solitary, does both. Do not allow yourselves to be drawn into such an unnatural and vile habit no matter what the induce-

ments held out to you; and, if you are wise, do not masturbate at all. You have no need to do so, and I venture to say that over ninety per cent. of those who are foolish enough to indulge in it could easily give it up if properly treated for the cause. In many cases, knowledge of this little talk would be all that was necessary; some cases might require some medicine, but not very much in most of them.

Any physician can give the necessary medication needed in some of the cases of masturbation, a specialist not being necessary. Do not forget to be perfectly frank and honest in stating your case. Do not leave anything to his imagination or powers of guessing. And remember when cured of masturbation do not indulge in the greater sin of immorality.

It is most unfortunate that masturbation is such a wide-spread habit. You will be conferring a real service upon any one you know who indulges in it by helping him to break up the habit. But be a missionary of the right kind, and lead your convert away from temptation, and not into the greater sin of immorality. Watch your younger brothers and other little fellows, and break up any such practice before it becomes a fixed habit. In the immature it is always positively injurious, and there is absolutely no reason or excuse for it. Before the age of puberty, the sexual organs are not ready to perform their functions, and to endeavor to force them to do

so can only do them injury; so, naturally, this habit of masturbation would be doubly harmful, for through ignorance it might be carried to a great excess. I have seen boys as young as twelve years, or slightly more, and upwards, in insane asylums from excesses of this kind, and the cure of the mental condition, in these cases, is almost hopeless. Therefore I repeat, be on your guard, and keep not only yourselves, but also younger and innocent boys from this dangerous habit.

I do not recall anything else that it is necessary to tell you about masturbation. I have told you "why, how, and when" it is a dangerous habit which should be avoided, and also that many of the objections raised to it are also true of illicit sexual relations. I have tried hard not to exaggerate anything, and I believe that I have succeeded.

One thing might be added, however, because it will be one of your first questions in the discussion. Among other sexual untruths and nonsense, some of you have been told that if, when the sexual organs in either sex, but especially the male, have reached maturity, they are not used to perform their natural function, they have a tendency to lose the power to perform this function. This is not true, but venereal diseases and sexual excesses can bring about this condition very readily. You cannot trifle with Mother Nature, and not pay for it. You can-

not fly in the face of her decrees, and not be punished for it. She will punish you every time, and severely enough to make you remember it always.

The forms of insanity most often produced by excessive masturbation and excessive sexual indulgence are melancholia and acute mania, excessive masturbators being usually afflicted with melancholia, a most distressing form of insanity. If you have ever seen a person so afflicted, you know how true is this statement, for melancholia is about as near a living death as anything can be. In other forms of insanity, there is some evidence of life, but in melancholia there is as near a suspended animation as one could expect to see in a live human being. The only thought that most of them seem to have is how to do away with themselves. They are about the most miserable sufferers on earth. No form of insanity is desirable, but I should call this variety the most undesirable of all. As the name indicates, it is depressing, but the degree of depression that accompanies it beggars description.

REVIEW

I. Why is masturbation to be considered an unnatural act?
II. Explain the difference, in so far as reproduction of the species is concerned, between the human race and some of the lower forms of animal life.
III. Why is masturbation unhealthful?
IV. Explain how it leads to lying and deception.

V. What can you do toward its suppression, besides refraining from it yourselves?
VI. How can it be prevented?
VII. Give some reasons for the appearance of so-called "night losses."
VIII. What might be called the sole redeeming feature of masturbation and when is this lost?
IX. Explain how you can be missionaries in this matter.
X. Name two forms of insanity commonly caused by the habit of masturbation.

VII

In this talk, let us discuss some things which I think will help you to shun the dishonorable distinction of helping to degrade the sex of your mothers and sisters. You notice that I constantly remind you of the fact that those whom you might injure, morally and physically, are just the same as your mothers and sisters, and I have a reason for this. I believe that if this one fact were so impressed upon your minds that it would recur to you whenever you think of associating with fallen women, you would hesitate and think the matter over; and, on thinking it over, you would probably decide not to make beasts of yourselves.

Why should this be so? Because all of you, I hope, do respect your mothers and sisters, and would not wish to see them led downward into a life of immorality. The mere thought of such a thing concerning your mothers and sisters is probably sickening and disgusting to you; the mental picture is most revolting. In fact, you cannot imagine such a thing possible, where they are concerned. Well, neither does any other parent or brother; so, if all of you had such thoughts at the proper time, what a glorious falling off there would be in immorality,

and what a corresponding increase in human health and happiness; by far less broken-hearted parents whose daughters have gone astray, and fewer disrupted homes. And, oh, how little effort on the part of each one of you would be required to bring about this great improvement. Just the proper respect for the most sacred of human relations, and a more strict adherence to the glorious golden rule, "Do unto others as you would have others do unto you!"

One factor that promotes morality is cleanliness of the sexual parts. If these parts are kept thoroughly clean by a daily wash, all sources of irritation are removed, and there is nothing then to call the constant attention of the mind to this particular region, distracting it from its normal occupation. This helps much, for the irritation caused by dirt and the residue of dried urine or other substances is often misinterpreted by the male as real sexual desire—a very serious and costly misunderstanding, with the possibility of gonorrhœal infection, syphilis, and insanity as penalties for the error.

Circumcision promotes cleanliness, a fact that was early recognized by the founders of the Jewish race, and is now universally conceded by every intelligent race, regardless of creed or color. The reason why circumcision promotes cleanliness is that the removal of the foreskin covering the head

of the penis does away with a place where it is easy for the urine to get into and dry. When the urine evaporates the solid matter that was dissolved in it is left behind. Such solid matter, remaining between the head of the penis and the foreskin, would not only, by its irritation, cause constant attention to these parts, but this resultant irritation causes an inflammation to be set up which becomes chronic and, in time, is very likely to cause the growth in these parts of several small masses not unlike a cauliflower in looks, although much smaller. They are commonly known as "venereal warts," and should be promptly removed by operation, for they have a tendency to undergo certain changes which brings them into the class of deadly tumors.

To my mind, every male child should be circumcised at birth, and every male of any age who is not already circumcised, should be. Lack of circumcision makes even the course of a venereal disease worse. So, all in all, circumcision is a good thing, in a medical as well as in a moral and preventive sense. Of course, non-circumcised males can keep themselves clean by drawing back the foreskin every day, and washing the parts covered by it when it is in position, but this necessitates handling of these parts, a thing we always discourage.

Some of you are asking yourselves, "What is meant by circumcision?" I will explain the term

to you. You will recall that, in our anatomy lesson, you were told that the head of the penis extends forward about an inch from a ridge to the outer end where the urinary opening is seen. You were also told that in the male at birth, this entire portion is covered by a circular fold of skin, and that to see this portion it is necessary to draw back the enveloping curtain of tissue, known as the foreskin. The cutting away of this tissue to a point immediately back of the above-mentioned ridge is known as circumcision. This leaves the head of the penis uncovered, and removes a dangerous pocket for the retention of various deposits.

Another factor which makes for morality is the company you keep. I am a firm believer in the early commingling of the two sexes. I believe that boys and girls should play together and be companions from a very early age. I think it does them both good, teaching the boy to love and respect the weaker sex, and making him more manly in his behavior toward them, both in boyhood and in the future. It likewise benefits the girl, teaching her, as it does, the real value in male characteristics, and developing in her those essential womanly traits that make of her the real wife and mother in later years. When boys and girls are companions, each boy will find that there is just one of the girls that he likes better than the others. He will want that girl to feel the

same way toward him, and he will try hard to bring it about. Well-bred little girls do not care for rough, ill-mannered, foul-mouthed boys, and, knowing this, our little boy trains himself to be a little gentleman in every way. And, being a gentleman as a little boy, good manners are likely to become a fixed habit with him, so that as he reaches manhood's estate he becomes a big gentleman. You know it is much easier to train young trees to grow straight than it is to attempt even to straighten out an old tree. It is not very different with human beings. This boy's bringing up will have been such that immorality will find no place in his thoughts; but a desire to shun evil companions, male or female, who indulge in it will be firmly rooted in his mind. He will not want to offend or lower the girl of his choice, and he justly reasons that if he degrades one of her sex he will displease her and show a lack of respect for her purity and goodness.

A woman of the kind we speak of as "fallen" will have no charms for him, but on the contrary, will excite his pity, and make him wonder if she can be of the same flesh and blood as "the girl" of his life, for surely no real woman could sink so low. If such a creature tempts him to lower himself by helping her to ply her despicable calling, she will only arouse his unspeakable disgust, and he will thank God that his girl is not in the same category

as this other woman, and that he was early trained to know the evils of immorality.

Cultivate the companionship and friendship of respectable, refined, and educated girls, and you will have no desire for any other. Being in the company of the right kind of girl will improve your mind, arouse your ambition, and preserve your health from any danger of venereal disease. You can find all reasonable pleasure and amusements in the company of such a girl as you want your sister to be, and will run no risk of spending part of your life in an asylum for the insane.

Never behave toward any girl as you would not allow some other man, young or old, to act toward a sister of yours. If you think another girl is not proof against any temptation you offer her, just remember that some other man may be thinking the same of your sister, and tempting her, ready to take advantage if she is weak enough to yield to his blandishments. If it is your supposed privilege to try to ruin an innocent girl, you should not complain if some other man considers it his privilege to ruin your sister. Think this over deeply, each one of you. It may make you better men in a sexual way, and if in this way it will benefit you it will also in others, for with your minds off things sexual you will concentrate your thoughts on more profitable things.

Good books, like good girls, are good and profit-

able company for you. They are instructive, interesting, and will broaden your minds. Trashy books, written especially with the idea of catering to or exciting sexual instincts, are evil company, and the time consumed in reading such stuff is wasted. Life is too short, and time too valuable, to be wasted in this way, and by shunning such books you will be doing a double service to humanity. You will develop your minds along proper lines, and by helping to make the printing of such pernicious stuff unprofitable, the cause of morality will be much advanced. I am afraid a great many so-called "sex books" come under this heading.

Aside from the medical profession and its coworkers, I can see no profit to either the young or old, male or female, in being fed upon alleged "scientific" facts regarding various things connected with sex and sexual relations. I hope this criticism cannot be made against either my talks to you or those I have written for and delivered to the girls. I am adhering to plain facts for your instruction and guidance, rather than trying in any way to arouse a dangerous sexual excitement. I am not giving you any theories as to the "why" and "how" of the sexual relation, or its supposed psychology, for I cannot see wherein this concerns or will be helpful to you. I may be mistaken, but I do not think so. I believe that my talks are in every way

more practical and adapted to your powers of understanding.

It is a fact that the commercial spirit is strongly opposed to the battle against immorality. For the sake of gain, many oppose the attempts that have been and are being made, to save our boys and girls from immoral lives. I trust that these persons who are "lower than brutes" will reap the reward they deserve. Certainly one can think of no fitting punishment for these despicable vultures who would fatten on the human misery and disgrace that they assist in causing. No man or woman who knowingly helps the cause of immorality can be considered a desirable or even decent member of any community, and should be absolutely ostracized both socially and in a business way. The fact that you refuse social recognition to this class does not affect them,—their tender spot is their pocketbook. So long as their bank accounts go on increasing, you can snub them socially as much as you wish to, and they will not resent it; decrease their incomes, and light will dawn upon them.

Another thing that conduces to a moral life, is the avoidance of alcoholic drinks, especially outside of your homes. Alcohol is both heating and temporarily stimulating. It befuddles your normal judgment, and causes you to do and say things that you never would have thought of if you were

not excited by it. Do not be one of those men who never think for themselves, but allow alcohol to shape their thoughts and actions for them.

The public drinking saloon is a double menace, for in it are found several elements that threaten both health and morals; moreover, it is often a place where the lawless and unruly may meet and formulate plans against the well-being of the community.

In the first place, many of these saloons are well named "dens of vice," because their owners permit them to be the gathering places of immoral women, and actually pay these women a commission on all the drinks they can persuade patrons to buy, while they are trying to induce a state of mind wherein the victim will risk his health and degrade his manhood by holding illicit sexual relations with them. Some of these proprietors go still further, and rent rooms for immoral purposes, and pay these poor, unfortunate and degraded women for tempting men into these rooms for immoral practises with them. Such places are unworthy the patronage of any decent man, and the proprietors should be made to feel the weight of public disapproval.

Do not listen to, nor repeat, so-called "funny" stories in which the point of the joke is some reference to the sexual relation. It is not humorous to joke about sacred things, and certainly the sexual or marriage relation should be so considered by all,

regardless of creed, color, or race. Under ordinary circumstances and in ordinary conversation, there is no necessity for mentioning it at all, and when spoken of, it should be treated with the respect that is its due.

Strict attention to your business or studies with the determination to excel, leaves no time for unprofitable, debasing sexual thoughts or desires. Likewise, an interest in athletic sports will promote morality, for the prospective athlete has no energy to waste, and feels that time spent in training is conducive to health and strength, whereas dissipation of any kind, especially illicit sexual relations, would unfit him for his sports, and be actually harmful. In fact, no trainer would permit any one in his charge to lead an immoral life, and with the mind filled with thoughts of clean sports there is no room for foul ones.

In passing, the overeating of meats and rich foods may be mentioned as conducing to sexual stimulation. So, also, anything within or without the sexual tract that irritates either pleasantly or unpleasantly serves to awaken a desire, in most cases false, for sexual intercourse. Included among the latter are the chronic inflammation set up by masturbation, wounds or diseases of the sexual tract, abnormal urine, etc.

Never handle the sexual parts any more than is absolutely necessary, directly or indirectly. Exer-

cise care in the choice of your boy and girl companions. Do not join a gang of corner loafers or barroom loungers. Your time is too valuable to be wasted in pool and billiard rooms day after day, night after night, in the company of loafers who make much of you for what they can get from you. Do not misunderstand me. Pool, billiards, bowling, and like amusements are delightful when in the right company, but very harmful when indulged in to the exclusion of the real things of life. I am a most firm believer in the old saying, "All work and no play makes Jack a dull boy!" but there is also much truth in another, "The devil finds plenty of evil for idle hands to do."

In choosing your male friends, select those who are fit to be in your company. You want to be improved by the company you keep, not to sink to a lower level. Do not, from fear of ridicule, be afraid to say "No" when something is proposed which you feel is wrong. Remember that, in slaughter-houses, newly arrived sheep are led to the killing block by an older sheep that is trained to sacrifice his kind. They follow blindly the lead of this "bell" sheep, so called because of the bell worn around his neck, because they have no minds of their own, and letting the bell sheep do their thinking for them costs them their lives.

Do not, like the simple sheep, be led unquestioningly to slaughter. Use your brains! That is what

the Creator gave them to you for. In life there are many human bell sheep, and still more of unthinking human sheep and lambs who allow others to do their thinking for them, and suffer accordingly in health and reputation. It is just as easy to be a bell sheep yourself as to be an insignificant member of the flock that hasten to do his beck and call. Aim to be a leader and a power for good among your associates —and good includes the protection of the sex of your mothers and sisters—in other words, morality. Not only practise it but preach it, not only preach it but practise it. Do not be like the minister who, as the story goes, said to his congregation, "Do as I say, and not as I do."

The force of a good example is very great. Be a gentleman always in word, action, and deed, and whether among strangers or people whom you know. It is just as important to be well behaved on trains, boats, trolleys, and other public conveyances as it is to be so in your own homes or anywhere else. It is just as necessary that your conduct be proper at beaches, parks, and other outing places, as anywhere else. Always show proper respect for the feelings, rights, and privileges of others, with special consideration for the old, sick, crippled, maimed, or feeble, and mothers who have children with them, and you will be surprised at the good effect upon yourselves.

Do not be a double personage, with a set of beau-

tiful manners, words, and actions for use outside of your home, and another, the reverse of the former, for use at home. In other words, always be sincere. Don't be a hypocrite. Don't be the monkey that sticks his paw into the fire to pull out roasted chestnuts for some one else to eat. Listen to your conscience, and obey its voice. It will not always agree with your thoughts and desires, but it will tell you the difference between right and wrong without fear or favor. It will be your good friend, if you will allow it; the sort of friend you should appreciate, for its dictates cannot be improperly influenced one way or the other. It is always on the side of right and against the wrong, and always wants you also to be this way—and with it, "might does not make right."

At one of my lecture courses, a boy once told me that when he did not do as the rest of the crowd did they looked upon him as "queer." Well, you can stand being "queer" if it means that you are the only real man in the crowd. You can stand being "queer" if it means that you refuse to degrade a woman, because your honor tells you that the meanest, lowest, and most despicable thief is the one who steals from a woman her moral purity or honor. Other thieves can give back what they take, or the money value thereof, but he who ruins a woman, a member of the same sex as his mother and sisters, can never replace or make amends for his thefts. If being "queer" means that you hold your mother

and sisters in sacred love, and respect and venerate their sex, by all means be "queer!" If being "queer" means that you have a proper regard for your own health and happiness and the health and happiness of your future wife and children, be "queer" and glory in the brand. The world will be better and brighter as this brand of queerness is applied more and more to young men, and, in fact, to men of all ages.

It will mean increased health and happiness of both sexes of all ages. It will decrease the profits of asylums for the insane, the number of schools for the backward and feeble-minded, it will lessen the practice of physicians and surgeons, and the profits of drug stores; but it will add years and years to human life, and there will be more strong vigorous men, instead of old young men and the wrecks of what once were human beings.

This is the brand of queerness that we indorse most heartily and sincerely. With it in vogue, immorality will sink into its deserved and proper place. Those who indulge in illicit sexual intercourse, whether man or woman, will fail to be received in respectable society. No longer will womanhood be debased, and the most sacred and intimate of human relations be made a toy and sport, without a penalty for both the violators of human decency. The world now punishes the fallen woman, and allows the man

who is her partner in shame to go on his way unscathed.

Will you, each and every one, help to bring about this change, not only by being virtuous yourselves, but by helping to spread the doctrine of purity here, there, wherever you go? There can be no such thing as a double standard of morals, for men and for women. There is but one standard of morality, and that declares there shall be no indulgence in sexual relations until a marriage ceremony, based on deep and mutual love, shall have been performed. Note I say that a great mutual love should be the basis of all marriages, and nothing else.

REVIEW

I. What thought concerning your own family might prevent your commission of an immoral act?
II. Mention one factor that makes for morality. How?
III. What is circumcision and why is it performed?
IV. How can the company you keep influence you morally?
V. Explain some advantages to be derived from the commingling of the sexes.
VI. Tell why saloons and alcoholic drinks are dangerous to one's moral sense.
VII. Mention some other foes to morality.
VIII. State how you can influence your companions for good.
IX. State how the special kind of "queerness" mentioned might uplift mankind.
X. Why is the present double standard of morals absolutely wrong?

VIII

BEFORE discussing husbands, wives, and fathers, we will spend a little time in talking of various things which I think of importance to the whole human race. The first thing we shall consider is the mode of dress of women of all ages; you may wonder at this, but I believe the question is one that concerns you. At the present time we are confronted with fashions for women which are a combination of freakishness and immodesty. As we are all interested, to say the least, in the women of our own families, anything that would put their dress into the above category, concerns us most vitally. We want them to understand that, while not posing as their masters or "bosses," we still have ideas as to what is right and wrong; and, being convinced of the justness of our ideas, we expect them to conform to these.

If men are to understand that the old time notions of modesty were incorrect, this change must be a gradual one. You see we must work not only for those who are already here but for those who will come in the future, and the better and higher our ideals in the present and the nearer we come to living up to those ideals, the better parents we are going to be in the future and the better will be our children. It is a mistaken idea of some that our

lives are entirely our own and we make of them what we please without regard to our neighbors or the future. Not only is this totally erroneous but most selfish. We are responsible to the present and the future and must strive hard to fulfill these duties properly.

We do not ask them to go back to the old style of wearing so many skirts that they look like clothes racks; but one may, I think, with propriety, ask them to wear enough clothing to render an indecent display of their forms impossible. The husband, the father, the brother, the sweetheart, and the friend can all help fight this battle for the preservation of the priceless jewel of modesty in our womenfolk, against the forces of imported indecent styles. Certainly our wishes should have as much weight with our women as the dictates of a so-called style. If we find they do not, we must make them so.

You may think me old-fashioned in making this suggestion, and I am perfectly willing to plead guilty to the charge. But listen, and perhaps you may clamor to be admitted to this class. You would not want to have your sister or some other young woman in whom you are very much interested classed among the fallen of their sex. Well, just walk behind her sometime when she is out dressed in this present mode, and listen to the remarks that will be made of, and perhaps to her. No doubt will be left in your mind as to the thoughts these styles arouse in the

minds of many of the men who look on. You will probably feel like doing some fighting, and you will go home a convert to the same old-fashioned ideas that I represent.

No, it would hardly be right to resent the remarks you overhear because, if girls imitate the dress and actions of their unfortunate sisters, they should not complain if they are classed with them. Of course, you would permit no deliberate insult,—otherwise, you would not be a man,—but you must acknowledge that the circumstances would render quick and hot indignation on your part a little hasty. "Skating on thin ice is always dangerous," and you must make the women members of your families and among your friends realize this fact.

By joining this crusade against immodesty in dress, you will also help along the cause of morality, for the reason that this immodest display of the female form does arouse in many men an animal desire for sexual gratification, and impels them to seek some woman to degrade for their need. Of course, the need is not real, but that fact will not save the unfortunate woman.

Another thing to which I ask your attention, and your aid in its suppression, is the use of face paints and powders by girls and women. Almost every one of them can have a good complexion without their use. As a matter of fact, cosmetics never

improve the complexion, but have ruined irretrievably many a naturally good complexion.

Except by actors and actresses while on the stage, the use of paint and powder was formerly left entirely to disreputable women. The lives they lead are such that neither health nor complexion can long survive, and in order to hide the ravages of dissipation they are obliged to resort to cosmetics for an artificial effect, in the endeavor to make themselves attractive to the men whom they would tempt to sin with them.

Do you like the idea of your sister, or some other young lady in whom you feel a special interest, being classed with women of this type? I suppose not, and you cannot be blamed, for it would be strange if you felt any other way about it. Here, again, an emphatic protest should have the desired effect; but, if not, stronger measures should be adopted. Many girls have told me that they wear these up-to-date styles and use these injurious cosmetics to please their male friends who want them to be "right up to date." On behalf of our sex, I have always denied this statement, and I want you to prove the correctness of my opinion. Oh, yes, you may be told at first that these things are none of your business; but if you show you are really in earnest a change of front will soon be apparent. It is our business, most decidedly, for these women folks of ours are to be the

future mothers of our race, and we want mothers of the best and highest class in everything.

I wonder if you have ever thought that, to a certain extent, it is your duty to be somewhat of a guardian and companion to your sisters, and as much their confidant as you can possibly be. If you stand in this relation to them they will be much safer than if they look elsewhere for such service. Of course, every girl's mother should be her nearest and dearest friend and confidant, but you can be the one to render immediate service by seeing that your sister associates with the same circle of friends that you do. This will be of double benefit: for you will take care that your friends are of a kind that your sister can safely associate with, and she likewise will always be under your protection and guidance. Her choice of companions will not necessarily be limited to those of your choosing, but of her own, with the difference that they will be of your circle, and you will know who are your sister's friends, and what reputation they bear, and can judge how safe your sister will be with them.

It is also advisable to know something of your sister's girl associates. They may be just as harmful to her morally as her male friends. Many girls are low enough to accept pay for betraying into the hands of vile men, pure, untainted girls, who are thus ruined. Needless to say that most of these

girls are themselves immoral. There is another class of girls whose thoughts, actions, and conversation are impure, and who, as companions of your sister, would tempt her to follow in their footsteps. No, they are different from the first class I mentioned inasmuch as no personal profit comes to them for the corruption of any girl. They merely belong to a class of girls whose morals are loose, and some of them do not even profit by their own degradation.

If your sisters go to business of some kind, or attend school or college, you should see that their style of dress is in accordance with the family means and suited to their occupation. All of you have observed young women in the cars attired for business or school as if they were going to parties. They have attracted undue attention from others besides yourself, and some of the remarks you have overheard as to their reasons for dressing in this way are such that you would not like them to be applied to a sister of yours, or to be even thought in connection with her.

Take enough interest in your sister to ascertain where and for whom she works, if she is so unfortunate as to be compelled to go outside of her home to make a livelihood. Find out how she is treated by those with whom she comes in contact, and whether the treatment is the kind that an employee should get—no better and no worse.

In almost every home a knowledge of the earnings of each and every member of the family is more or less common property as well as the allowance each has for himself or herself. If your sister's wardrobe contains attire not in keeping with her allowance, a searching investigation by the home folks is in order at once, and the truth should be obtained. Fine clothes, jewelry, and other womanly adornments are usually given either to tempt the girl by such display, or in return for actual lapses from virtue. If the home people were only a little more observant of these things early, many girls who have gone astray would still be safe.

It is unfortunate that girls who have been well educated in everything but sexual matters should be sent out from homes where they have been guarded from temptation and harm, and suddenly be expected to know how to act in the business world, whom to trust, of whom to be mistrustful, and, in general, to understand life as it is. Some day parents will be much wiser in this respect than they now are, and girls will be properly instructed at home, and "trusting to luck" will no longer be a common practice as it is to-day.

As you would want some other man to treat your sister in the business world, so must you treat the sister of some one else. Do not try to take advantage of her innocence, as a loafer would, but be a

man, and guard her and protect her in every way that you can. Let the girl see that she has a friend indeed, who will be a friend in need, if occasion arises; not from any bad motive and for personal profit subsequently, but because you revere and respect the sex of your mother and sisters, anywhere and everywhere, and do unto the sisters of others as you would have others do unto your sister.

Have I told you to avoid kissing? Well, I meant it if I did. The kissing of the opposite sex is fraught with danger to both parties. In the first place, tuberculosis, syphilis, and several other diseases can be transmitted in this way, which, in itself, is sufficient reason for not indulging in kisses. Secondly, kissing with any feeling is liable to be passionate, and thereby tends decidedly to arouse the sexual desire. This makes it dangerous and most unwise. Even between engaged couples kissing is not to be encouraged, especially in secluded places or when they are alone. As I told the girls in my talks to them, "kissing, in couples, is always dangerous." However, kissing in crowds is also to be condemned for sanitary and other reasons. A girl should keep her kisses for her future husband and her relatives, and a young man should do the same.

You can get along very well without playing kissing games, and this will diminish the danger of spreading, not only venereal, but other diseases. Do

you realize the chances you take in a general kissing game? One person, man or woman, suffering from syphilis or other transmissible disease could, in one evening, do considerable damage, as each person kissed by the infected one would help to spread whatever disease he had. Kissing is really a foolish act unless it means something, and when it means something, "proceed with caution."

What have I to say about dancing? Only a few words. When not carried to excess, I believe it to be a healthy, pleasant, and not injurious pastime. Of course I do not speak of the several sensational, sensual dances now in vogue in many places. They are indecent, and those that dance them as they are supposed to be danced must be wanting in self-respect. The dancing I approve of is the kind that helps you to while away an evening pleasantly, and does not suggest thoughts of sexual gratification by the poses, manner, or steps of your partners or yourselves. Even singing can be made objectionable by the singer and by the song. So, in dancing, approval or condemnation depends upon the dancers and the dance.

Never think when you remove your clothes for the healthful and most delightful recreation of bathing that this gives you license to act like a rowdy, your ordinary manners evidently cast off with your clothes. Your conduct in either words or actions

should still be that of a gentleman. Your bathing suit confers no liberty to be familiar with your women companions, as many of you seem to think, if I am to judge by behavior I have seen on the beach. The water, too, is a very poor cloak to conceal familiarities toward your companion, either with or without her knowledge. All this brings us back to our little rule: "Do unto the sisters of others as I would have them do to a sister of mine." Bear in mind always that this refers not only to bathing and dancing, but to every act toward a girl.

One of the most evil institutions of our industrial world to-day is child labor, both that of boy and girl. Child labor stamps our civilization as very low, while female child labor is a most atrocious crime against God and man. It undermines the physical and mental health of our future wives and mothers, and therefore strikes at the very roots of the welfare of our race. It is so disgraceful that one seeks in vain for words strong enough with which to condemn it in proper and fitting terms. It certainly shows us to be far from civilized despite our boasts to the contrary. The permitting of male child labor is almost, if not quite, as bad in its way. The future fathers of our race should not be stunted in mental and physical development because, being only children, poorer wages—usually a mere pittance—can be paid to them than to adults; and the profits of the

human beasts who thus deprive them of the joys of childhood are correspondingly increased.

Love of luxury and gilded show are now the bane of our people, but it is to be hoped that the limit will be reached before irreparable damage is done. No! I am not preaching socialism to you, nor any other "ism," but merely commenting upon and bringing to your attention as future fathers and citizens a state of affairs that needs correction, and the sooner it is corrected the better it will be for the nation.

Boys, like girls, are uneducated in sexual matters, and when sent out to work are almost sure to pick up a street knowledge of these important organs and functions which makes it certain that they will acquire many wrong ideas and few which are right. In shops, factories, and offices there are always to be found some misguided boys or men who undertake to corrupt the morals of any boy or young man with whom they may come in contact. They want to appear wise and worldly, and to impress the newcomer with a sense of their great importance, and their knowledge of everything within and outside the business. Unless a boy has had remarkably good home training, or is lucky enough to have a home and people with whom he talks things over, he is liable to fall an easy victim to the winning ways and apparent interest of such an "important" per-

sonage. Of course this interest in his welfare is liable to prove expensive in the long run, when the victim of it finds himself infected with one or both of the venereal diseases.

It is the same with drinking and smoking. There is always some "sport" who thinks it a most wonderful accomplishment on his part when he has induced some innocent boy to learn to do these things. This human vulture believes that when he gets his "easy mark" actually drunk he has done something which deserves special reward—and he is right; only, the special reward should be confinement in jail, and not the pleasant one he thinks he deserves. Here, again, the influence of a good home and parent-companionship count. What do I mean by parent-companionship? Just this. The parent, instead of being most rigid and severe with the children, and a high and mighty ruler of the family, is their companion, their guide and confidant, interested in their doings, at all ages and all times. When this is not so, the children are most apt to get into trouble.

It is well for the children if they never reach that stage where, because of greater educational or social advantages, they think themselves wiser than their parents. This is a state to be avoided by every child. You must all bear in mind that you are of the same stock as your parents, and that if, by good fortune, they are able to help you on your way

through the world by giving you more than they received as children, you should be most thankful to them, and not try to show off your supposed superiority to them. Never forget this. Children have claims on their parents, it is true, but it is likewise true that parents have their rights.

Before taking up another subject, let me say this about smoking and drinking. If you think it brings you nearer to man's estate to indulge in either one or both of these useless habits, let me assure you that you are much mistaken.

Although it is perhaps a divergence from our subject matter, sex talks, I am going to say a few words regarding life insurance. I may plead as an excuse for introducing it the fact that our next two talks will be devoted to husbandhood and fatherhood. Many people who intend to have their lives insured say, "I will do it just as soon as I become engaged to marry." This is foolish for two reasons, perhaps more. Every year that you allow to go by means that, when you do apply, the rate will be higher than it would have been the preceding year; also that, while insurable this year, the uncertainty of life is such that you may not be insurable next year. Another reason against delay is that, while a single man, you probably spend your money more easily than you will when married, and much that you now throw away without thought would pay for

a comfortable life insurance on any of the plans offered by numerous reliable companies. This is something that should interest all of you, and I have often wished that some one had given me this advice many years ago.

REVIEW

I. How can you promote modesty in women's dress?
II. What dangers to the girl lurk in this, and in the use of paint and powder?
III. By joining the crusade against these practices how might you advance the cause of morality?
IV. State fully why you should be the guardians and companions of your sisters.
V. Why is this method of double service?
VI. How can you protect your sister from vicious female acquaintances and in her business life?
VII. State an excellent rule for your own guidance in your treatment of girls.
VIII. Discuss the dangers of kissing in its various phases.
IX. How might dancing and bathing be made objectionable?
X. What is the advantage of early life insurance?

IX

ALTHOUGH most of you, perhaps, are still a long way off from the time when marriage will interest you personally, still a sex hygiene course should include the duties of a husband and father, therefore we will discuss that important personage, the husband and father, taking up the former first.

What is marriage? Marriage is the union for life, of two people who love each other fondly, truly, and faithfully. Love, therefore, can be the only basis of a real marriage. Marriage without it, or for any other reason, is merely indulgence in the marriage relation with a legal license; in other words, legalized immorality. Am I severe in the terms of my statement? Well I must be perfectly honest and frank with you, and that is the way it seems to me. It is to live a lie, and probably to bring children into the world, in whom the great power of love is lacking. If we are to regard the married state as the expression of the highest and most sacred of all human love, we cannot but condemn the man or woman who enters it with any other feeling than love. As a matter of fact, marriages upon any other basis but that of a deep, earnest, constant, and devoted mutual love are not likely to be lasting, nor

even happy in their brief duration. Such marriages are manifestly unfair to the children born of such a union, for they are not consulted about coming into the world, and are handicapped at the beginning of their existence by having this poor inheritance—parents who are not in accord with each other. Again, in this sort of marriage, there is not always fidelity to the marriage vows and immoral living is fostered.

What is love? Love is the greatest of all human emotions. There are various kinds of love, such as love for parents, for sisters, and brothers, etc. These are different, however, from the love you will have for the woman you desire to marry. Love in this case will be an emotion that is hard to explain, despite the fact that many have attempted to do so. It will make you long always to be in the company of this particular woman. It will develop in you all that is good, and check all that is bad. It will mean that eating, sleeping, playing, or working, your whole world will revolve around this object of your affections. She will at once become the sole object that you are striving for, and if, at any time, your thoughts of her should have a sexual basis, it will be with the highest respect; you would like her to be the mother of your children, because you recognize in her the qualities which make the ideal wife and mother.

The fact that the sex relation takes place after marriage is not, as you may have been told by so-called free thinkers or those who scoff at the sacredness of marriage, a sign that marriage is based only on the sexual relation—in other words, is the legal way of having sexual relations. It is, as I have told you, the expression of the most sacred and deepest love that human beings are capable of; in its practice it perpetuates the human race, and makes these descendants, begotten by this great mutual love, beings of the best and highest type. Remember, I am discussing a marriage of love. The other kind I would not dignify by the name of marriage, no matter how many religious and civil ceremonies were gone through.

What makes a good husband? Or, to put it differently, what has the wife a right to expect in her husband?

First of all, morality. A husband must devote himself, so far at least as sexual relations are concerned, absolutely to his wife. It must be a source of great pleasure and pride to the pure girl about to enter into the state of matrimony to know that her chosen husband is as pure in the matter of sexual life as she is, and that no other woman has held such relations with him in the past, as she naturally expects that no other woman will hold such relations with him in the future. At present, unfortunately,

few brides can enjoy this most pleasant thought, but in the future it will be different; for, if the man has not lived a pure life before marriage, the expectant bride will firmly decline to have for a husband one who has degraded himself, her sex, and the marriage relation by making it a mere pastime and dissipation.

Certainly, even now, when thoughts of marriage enter the mind of a young man who has heretofore been loose in his morals, illicit sexual relations should cease at once. If they do not, I feel quite sure that his love for the woman he wishes for his wife is not of the right kind, and that, if she accepts him, she will probably have cause to regret it; for the right sort of man would not want even to be seen in the company of a degraded woman at this time of his life, much less to hold illicit relations with her.

Those of you who have listened to my talks and who are still morally clean, I hope will remain so, and I hope my talks will convince those of you who have already gone astray, that immorality is wrong; and that you have determined that in the future you will be morally clean.

To return to marriage. The prospective husband should be sexually just as pure as he expects his future wife to be. He must have thought carefully on the matter, and be sure that he really loves the girl he wishes to marry, and that it is not merely

infatuation—that counterfeit imitation of love that does not endure the test of time. He must realize that not only should he be really in love with his prospective wife, but he should also study, so far as possible, her ways and trend of thoughts, and be sure that they meet his approval. Love must not be blind, in the beginning or at any other time, and before marriage, as an actual fact, it needs to see very clearly, and the parties concerned should know as much as possible about each other.

The girl has a right to expect in her husband-to-be the excellent qualities of patience, justice, kindness, and gentleness; that he will always show her consideration, and, if possible, be even more patient, just, gentle, and kind when he knows his wife is going to become a mother. He should continue to be the sweetheart of the courting days, as well as the husband of the present and future, which means that in love and devotion he must be what he was when trying to win his wife, or be even more devoted. He then showed her only his best side, and this is the only side she ever should see, unless he can do better; in fact, we should all constantly endeavor to improve on our best. You have heard the old and true saying, "There is always room for improvement."

The husband must never fall into the error of imagining his wife to be anything less than his com-

panion, and on an equality with himself. She is neither his hand-maiden, servant, or slave, and not necessarily his mental inferior. As a matter of fact, in many cases she is his mental superior by many degrees. She has brains, and is capable of the highest thoughts, actions, and deeds. On the other hand, she is not a doll to be petted and pampered to a harmful degree. She is entitled to more consideration and respect than any other woman the husband may know. His first duty is to her, and their joint duty is to their children. She has a right to expect her husband to give her a good home, in all that the word home implies, and should not be made to feel that he is doing any more than is right when he provides it.

If she is a good wife to him, she makes full return for all that he may expend upon her. The wife makes for him a good home, and runs it to the best of her ability, and therefore she is not merely an expense to her husband, nor a paid employee, but should be the full partner in his joys and sorrows, willing and anxious to lighten and share his burdens when she can; ready to sympathize with and encourage her husband, and always eager to help him and advance his interests. All she asks in return for her constant, unselfish devotion to her husband and their children is his entire love and devotion. She willingly and unflinchingly risks her life and bears the

severe trials and pains of childbirth through love for her husband.

The husband should show his appreciation of all this by being faithful, true, and devoted to the interests of his wife, their children, and their home, which should be a real home to him, not just a place for eating and sleeping, with his leisure time spent elsewhere.

While the home must be a *real* home to which the husband can bring his little circle of intimate friends for a pleasant evening, and not merely a show place for acquaintances to admire, it must be neat and orderly, for he would be the first to complain if it were not; therefore, the husband must do his share toward keeping it in this way. It is wrong for him to deliberately or thoughtlessly make work for the housekeeper, just as he would object if, at his place of business, his duties were unnecessarily added to by carelessness.

Not only should he set a good example by helping to keep the house in order, but he must be neat and clean in person and clothes. When he courted his wife he was probably always neat-looking and well-groomed, and that is the way she wants to see him after marriage. If he was not slovenly and untidy before marriage, he has no right to be so afterward. If you think a wife enjoys hearing her husband criticised because of his untidy appearance,

you are much mistaken. It hurts her, and is somewhat of a reflection upon her that her husband has not sufficient love and respect for her to keep himself neat and clean. Understand there is a difference between a fop and a neat, tidy-looking man. Clothes do not make the man, by any means; but a man should always wear neat, clean, and suitable clothes.

Sitting around the house in a state of undress in which you could not receive your friends is not a compliment to your wife. I do not mean without a collar or tie, but in a state of semi-undress; and coming to the table for meals in this way is not proper. You would not do it if company were present, and surely your wife is as good as any company can be, and worthy of the same consideration.

Then, again, personal habits of cleanliness count for much. Bodily cleanliness is best preserved by a daily bath, one bath a week not being sufficient; the teeth should be cleansed at least once daily with a tooth-brush and some good dental preparation, and mouth rinsings are very important. A dainty woman who is particular about these things is liable to find a man repulsive to her, if he is careless in these respects, no matter how much she may love him; and the man may and probably will feel the same toward his wife, if the circumstances are reversed.

Remember, when the right sort of girl consents to marry you, she does so because she loves you above everything and everybody else. To her you represent the very best of mankind, and it is up to you "to make good." It is to be regretted that in the courting days, as a rule, you show only "company" manners to each other, rather than your natural selves. The wise young man will try to look beneath these manners, and study the girl as she is when not on "dress parade." He can then make up his mind whether the girl and he are fitted for life companionship.

By living up to your part of the marriage contract you encourage the wife to do her share, if she needs such encouragement. Both of you will be constantly improved, mentally and physically, by this mutual desire, born of deep, pure love, to make the other healthy, happy, and contented. The nearer both of you approach the supreme height of health, happiness and contentment, the finer will be the fruit of your union, and every devoted husband and father wants his children to be of the best and highest type possible.

Carelessness and indifference ruin most marriages, and the happiness of the husband, wife, and blameless children. Neither husband nor wife has the right to sacrifice the other, nor the innocent children. Do not permit these evils to creep into your

life, and ruin your marriage. Do not keep all your courtesy for those outside of your home, bringing into it only words of censure. Even a wife can be praised sometimes, without any danger of its spoiling her.

Always bear in mind that, if you expect to have your children grow up to love and respect their mother and yourself, you must set them a good example by loving and respecting your own parents, and those of your wife. We formerly heard a good many jokes about the mother-in-law; but I never found any of them very terrible, nor the tyrants and enemies of the husband that they have been pictured to be. They are much worse as grandmothers, and often give the doctor no end of trouble by their alleged knowledge of baby lore.

Every business house must have its head, and so should every home. If the head of a business house is an unreasonable, disagreeable tyrant, his business is not likely to prosper, and it is the same with the head of a home. Nominally, the head of every home is the husband, and his rule should be kind, considerate, and loving; otherwise, he will find his home a dismal failure; for, no matter how much fear his presence may inspire, he will, sooner or later, learn a painful lesson through plans matured behind his back. The successful ruler everywhere is the one to whose rule his subjects consent because of per-

sonal love for him. The time has passed for any other government; in fact, rule based on any other foundation is liable to be misrule.

Therefore, in summing up the characteristics of a good husband, we enumerate the following, though somewhat incomplete list of requirements: (*a*) good morals, (*b*) constant, faithful, and unswerving love, (*c*) integrity and kindness, (*d*) devotion and gentleness, (*e*) good temper and patience, (*f*) loyalty and consideration, (*g*) temperance in drinking, as well as in many other things, (*h*) interest in the wife, family, and home, instead of the saloon, club, or other outside affairs, (*i*) good citizenship, making a fight for purity and honesty in national, state, and local governments, (*j*) obedience to law and order, (*k*) and strict observance of the golden rule, "Do unto others as you would have others do unto you."

This, you observe, is a rather high standard for the qualities which a wife has the right to expect in her husband, and yet all could be condensed into one phrase, "Be a real man in all that the term implies."

The next thing to discuss is what I believe you should look for in the girl whom you want to make your wife. You will find I am just as exacting in this case as I was in the other. My advice to you would be as follows: (*a*) good morals (and because

you look for purity in her and make it of prime importance it is but just that you also should be pure), (*b*) love of children (I believe there is something wrong with the woman who does not love children nor want them after she is married; to me, at least, she does not seem like a real woman), (*c*) womanliness (under this heading I put capacity for deep love, constancy, and faithfulness; gentleness, patience, kindness, and devotion), (*d*) good temper (here we might also put consideration for others and self-control), (*e*) domesticity (which means love of housekeeping and home-making, not gadding about and concerned in everybody's business but her own), (*f*) neatness (if you are neat yourself, the lack of it in others will be very distasteful to you, and especially so in the woman you have to live with all your life), (*g*)moderation (this will include food, dress, mode of living, amusements, and other things), (*h*) temperance (in my opinion a wife who never drinks at all is the most desirable one to have; no woman was ever made a better wife by drink, but thousands who would have otherwise been good wives have been ruined by it), (*i*) economy (it is certainly an advantage to have a wife who will help you to save and make provision for the future, instead of urging you on to extravagance in the present), (*j*) strength of character (a man certainly desires in the future mother of his children

a character which combines strength, determination, and firmness).

The question of looks is a very personal one. All have different ideas as to what constitutes beauty; and, after all, beauty is superficial, and often there lies back of it a very shallow and selfish nature, with stupid mind. It would almost seem an axiom that would bear no contradiction that a girl with a beautiful character is far preferable to one whose only recommendation is a pretty face or an attractive figure. You would probably find out when it was too late to retreat that it takes more than these to make matrimony a success.

Do not marry in haste to repent at leisure. Look upon marriage as a tie that really binds for life, at least, and as though there were no such thing as divorce. The question whether divorce should or should not exist we will not discuss. Much could be said on both the negative and affirmative sides, but in these talks we will not attempt either to justify it or to condemn it. Let all of you try to select such wives that the question whether divorce should be allowed or not will be of no personal interest to you so far as your own marriage is concerned. The man or woman who enters into marriage with the idea that if it proves unsuccessful, a divorce will dissolve it, makes a bad beginning, and had better not enter the married state at all.

Let me spend a few minutes in telling you something about the woman who is going to become a mother. The condition, known as pregnancy, produces certain changes in her, which you, as future husbands and fathers, should understand and bear in mind for future use. I do not know of any sex hygiene courses for boys or men in which these points are discussed, yet they are of prime importance. Perhaps I might hesitate to discuss these with you now, owing to the youth of some of my auditors, if I felt sure you could have the benefit of such advice when your future wife becomes pregnant. However, after thinking it over carefully I have decided to take the chances of being criticised, and will speak on this subject; for, I hope you will each and all be missionaries in the cause of morality and by helping to disseminate a proper knowledge of sex hygiene save some men and women some very unpleasant times.

The expectant mother is entitled to especial consideration in all things, and if the prospective father wants the finest offspring that his wife and himself are capable of giving to the world, he must be prepared for many unexpected things, and must not be surprised nor lose his temper to the detriment of his wife, hence also to the detriment of the unborn child. The normal disposition of his wife may change for better or for worse, and if for the latter,

he must bear it uncomplainingly, consoling himself with the reflection that the change is only temporary and will be over in a short time. He must allow her to have absolutely her own way regarding their sexual life, but there should be no sexual excess, for this will be detrimental to the wife, and the unborn child will suffer. If, on the other hand, the sexual relation is absolutely repugnant to the wife for the time being, he must submit.

Worry, shock, and nervous strain must be avoided as far as possible. They all have a bad effect upon the mother, and anything that affects the mother in this way will also affect the child. Overfatigue, whether in work or pleasure, is bad for the expectant mother, the former being worse however. Overeating, especially of rich food, and strong alcoholic drinks, are, of course, detrimental to her and the unborn child.

All proper pleasures and amusements are good for her, but violent exercise, whether as work or pleasure, is most injurious, and here may be mentioned jumping, dancing, long travel, and automobile riding.

The expectant mother should lead a quiet, uneventful life, cared for with love and devotion by her husband, who should be her stalwart protector, and ward off anything that would tend to affect her and their child unfavorably. Through modesty, her

condition may make her desire to keep indoors, but she needs air, exercise, and sunshine, both for her own benefit and that of the unborn child.

When you become a husband, and your wife confides to you the delightful secret that she expects to be a mother, see to it that she is immediately placed under the care of a good physician. This is advisable both for her own health and comfort and the development of the unborn child. The early advice and care of the physician will make the pre-birth stage easier and better for the mother and also there are certain things to be watched for to safeguard the mother, *i.e.,* fever, convulsions or worse. Do not let her go around to find the doctor who will attend her at this time for the smallest fee, but let her engage the one who, you think, will attend her the best. Remember, childbirth is a time with a certain amount of danger attached to it. If your life and the degree of what is a most severe and agonizing pain were to depend, to a certain extent, upon the skill of the doctor attending you, you would not think of expense, but would want the finest and most skilful physician you could get. So it is in childbirth. The expectant mother should have the best medical attendant your purse can secure, for the best is none too good for her. It is often said, perhaps with truth, that if men had to endure what the mother does in giving birth to a

child, few children would be born. So it is always, "Hats off!" to our mothers. Nothing can be too good for a real mother, and the husband and children who do not appreciate her are lacking in intelligence and gratitude.

REVIEW

I. What is marriage? Discuss it.
II. What is love?
III. Mention some qualities a wife has a right to expect in her husband.
IV. What erroneous ideas may a husband have concerning his wife's position?
V. What return should a wife make to a loving and faithful husband?
VI. What is an important result of the happy, contented marriage state upon the quality of the children?
VII. State some of the qualities that should be found in the wife.
VIII. What are some of the claims of the expectant mother on the husband's consideration?
IX. How should he watch over and protect her, especially at this time?
X. What is the proper sexual life during pregnancy?

X

In this, the final talk of our series, we will first discuss babyhood, and then give a little time to "summing up," as the lawyers say, the entire course. Be prepared to ask your final questions (see Preface). You will not be confined to the present talk, but may ask questions on any of the previous ones, or about anything connected with our topic, whether discussed in our meetings or not. I want you all to have at the conclusion of these talks, not only a thorough understanding of everything that I have brought to your attention, but with any question that occurs to you answered, to your full satisfaction.

Every father should be, and a good father is, deeply interested in his baby's welfare, and should retain that interest as long as his child lives, and for a father to be properly interested in his baby means that he must have some knowledge of baby lore, and I am going to take it upon myself to properly introduce you into this very interesting garden of knowledge. Like the rest of my talks to you the knowledge herein offered is to be spread for the benefit of all.

The public is much interested in the question of reducing infant mortality, especially that from pre-

ventable causes, and chiefly due to ignorance on the part of parents,—ignorance which should not exist in any community that calls itself civilized; ignorance that is wholly inexcusable, and is largely responsible for the fact that between 30 and 40 infants out of every 100 born die before their first birthday. Among those who survive this period, a large percentage die before reaching the age of five years,—not a satisfactory statement to look at or ponder. Do you want your future offspring to be among those who survive, or to be made a sacrifice to ignorance and indifference?

You hear a great deal about the natural paternal and maternal instinct, but I am afraid that the present generation is sadly lacking in intelligent natural instincts. I say it with regret; for it is not because they lack brains, but because their thoughts are so occupied with the present that they make no provision for future needs. Our ancestors were, perhaps, better off in this respect than are we, because they were not "money-making mad" and "society crazy"; and they took more pride in the welfare of their children than in the size of their bank accounts or the latest styles in dress and millinery. Oh, yes, even then infant mortality was very high, but that was not because the infants were neglected but because knowledge of baby life and needs was very limited. Now we know more about what is good

and what is bad for the new-born infant, but find, only too often, an unreceptive public to which to offer it.

The first piece of advice I am going to offer you is this: as it is the sacred duty of every mother to take care of her child, the employment of a nurse to take the mother's place should not be permitted. The lack of interest some mothers seem to take in their offspring is absolutely criminal. The child is the mother's, and if it is too much trouble for her to look after her own child, why should mother love and care be expected from a paid stranger? Let the mother drop a few of her outside interests, and devote herself to her baby.

To the possible answer that every mother does not know how to take care of her baby I would say, "Shame!" and that she should learn. Why should a nurse know more? In the great majority of cases she does not. There are books, lectures, and many other ways of acquiring this knowledge, and it is far more important than to know the latest dance, song, or game that may be at present in vogue in society. I might also add that it is just as permissible to be up to date in baby lore as it is to know the latest phase of the newest scandal or murder case. This may seem strange to you in view of what you see and hear, but it, nevertheless, is really quite true. I admit that, judging from many stand-

points, my statements may seem queer and untrue, but I insist upon their veracity, and that when we awaken the people to these facts, infant mortality will decrease rapidly.

Do you think that the number of infants that die annually is not large? Well, to impress upon you as future fathers that it is so, I repeat it has been estimated that, varying with different communities, 30 to 40 per cent. of all babies born die before they are one year old, and of the survivors many die before they are five years old. Rather a large harvest for the grim old reaper Death to garner from "the little budding plants of human life," and not a pleasant fact for the thoughtful to contemplate. Should mothers suffer the dangers and pains of childbirth only to be robbed of the reward before a year has passed?

The most important thing for the new-born baby is its food, and, as a rule, the healthiest baby is a properly managed breast-fed baby. The milk of the mother is the natural food for the young of all mammals, and so the young baby will thrive best if fed on Nature's food.

What do I mean by properly managed? This means that a baby, just like grown folks, should have regular feeding times, and not be given food every time it cries. This refers to bottle-fed as well as breast-fed babies.

Night feedings for babies, by which is meant giving them food between ten or eleven o'clock at night and six or seven o'clock in the morning, are unnecessary except when they are very young, and never after the fourth or fifth month of age. Well-trained babies usually sleep from about ten o'clock at night until about six o'clock in the morning, or even later.

A baby, whether artificially-fed or breast-fed, should be fed at the same hours every day, even if it must be awakened from sleep to take its food. This will not often be necessary, for soon baby will be more reliable than the clock. The only exception to this rule is when the baby is fed during the night. This feeding may be given at any time the baby awakens for it during the night, provided that from two to two and a half hours have elapsed since the last feeding, and that this period of time is still to pass before the regular hour for the first morning feeding. At no age should a baby be allowed more than one feeding during the night, and this should be stopped just as soon as the baby shows a disinclination for it by not awakening to cry for it. Never wake him for it. If he wants it he will awaken you. You can readily understand that it should be discontinued as soon as possible because this means a good night's rest for the whole household, including the baby.

Now, how do we train a baby to proper sleeping

hours? This is a very simple matter, although it sounds like an impossibility. Young babies sleep most of the time. In fact, all that a very young baby does is to eat, to sleep, and to cry. It has been noticed that there are two long periods of sleep and several short ones, and by utilizing this fact we succeed in training the baby. By awakening the baby during the day at the regular short intervals which correspond to the regular hours for its feedings, the baby is only allowed to sleep its short periods by day, therefore at night it is tired enough to sleep during the long periods; which is fortunate for the family and the neighborhood, all of whom wish to do likewise.

Sometimes a little trouble is experienced in trying to establish a regular routine, especially if the babies are not trained from the very beginning; but perseverance succeeds in the end; and when the baby is allowed to cry a little without any attention being paid to its protests, it soon realizes what is expected of it. I speak from a somewhat large experience, and not from mere theory.

At birth the proper feeding time for babies is every two hours and the interval is increased gradually by a half hour until it is four hours. This is regulated by the baby's age and development. Please remember this statement particularly—age and development. The latter is certainly as impor-

tant a consideration as the former, and perhaps more so. Babies, so far as feeding goes, are not reckoned by actual age alone but also by their development, and weight is a part of their development.

The only food babies require is milk and water. The latter should be boiled, then allowed to cool in covered bottles or other receptacles which have first been boiled to render them thoroughly clean. Water filtered through a stone filter can be used unboiled. Babies should never be given ice-cold water or iced milk. Breast-fed babies do not seem to require as much water as bottle-fed infants. When a baby has reached the proper development for eight or nine months of age, we begin to add other things to its diet or food list, but this we will revert to later.

When a mother is so unfortunate that she cannot give her baby the natural food which Nature usually puts into the breasts, artificial food must be substituted for it, and the best practical substitute we have is cow's milk, properly diluted, until the baby reaches a stage in its age-development that the milk can be taken without dilution. It is usually advisable to wait almost a year before trying to give a child undiluted cow's milk, gradually approaching the undiluted stage by easy steps. This is a very important statement to remember.

Many of the patent baby foods that you see

advertised have practically no place in the proper feeding of the average infant. Their chief use is to fill the pockets of those who manufacture them. If you could take the time and trouble to investigate, you would find that many manufacturers of these foods do not use them in their own families when there is an infant to be fed. They are too wise for that. They call in a doctor who understands infant feeding, and follow his advice very strictly. Certainly, if the food they manufacture is not good enough for their own children, it should not be good enough for yours, therefore I advise you not to take any chances with it, but follow their example and have expert advice. It will save much trouble and expense in the long run.

Get the best cow's milk you can for the baby; this does not mean the most expensive, nor the richest. It means the cleanest milk, unadulterated and unmixed with preservatives, one whose daily average will be about the same, running a butter fat content of from 3.5 per cent. to 4.0 per cent. Any reliable milk dealer will be willing to give you this information about his milk. If he should refuse, it would not speak well for the product.

In the city never buy loose milk from a can, but always that sold in sealed containers. I hope the time is coming when these containers will be other than expensive glass bottles, so that they can be

destroyed after being used once. Then one need no longer worry about the cleanliness of the containers. Always be sure that the baby's milk is sweet and fresh before you give it to the child, for serious stomach and bowel disturbances are induced by impure or sour milk. The fact whether milk is sweet or sour can be ascertained by putting a little in a spoon and tasting it, but never put into your mouth first what is later going to be put into the baby's mouth. You know you would not like to use a fork that another had used without first having it washed.

The bottles for the baby, and the nipples to be used on them, must be kept scrupulously clean, like everything else to be used in or around a baby. I will not give details for diluting milk for the various ages, because this is a general talk about babies, and my idea is, not to make you finished baby specialists, but to give you such general information as will, in the future, enable you to take an intelligent interest in your own babies. It will also permit you, in the present, to spread broadcast such baby lore as will interest parents of to-day, and make some of them realize their shortcomings in this respect. Having the best interests of their offspring at heart, it may make them go more deeply into the subject with their regular medical advisers. Besides many of you can impart this general advice and knowledge to your

parents, for the benefit of younger brothers and sisters.

With babies, as with grown folks, "Cleanliness is next to Godliness." They should have at least one bath a day, and in warm weather two. Baths may be given immediately before a feeding time, but never afterward until at least one and a half to two hours have elapsed.

Baby should have clean clothes every day, and a soiled or wet diaper should be changed immediately upon discovery. Do not overdress a baby, nor underdress it either; of the two mistakes the former is preferable. Do not buy fancy clothes for a baby to wear. It is money wasted. It does the baby no good to be dressed up like a show-window doll; besides, babies develop so rapidly in the first few years of life that they soon outgrow things. It is best to buy only simple, substantial, well-made garments for the infant's wear.

Babies thrive on sunshine and fresh air, and the latter is as necessary by night as by day. At night, too, care must be taken not to overdress or underdress a baby, and, the same as by day, it had better wear too much than too little. Moving picture shows and like amusement places are not noted for their pure air, which is only one of the many reasons why babies ought not to go there.

Babies wax fat and healthy on good care and

love, but this does not mean that they should have their own way in everything, and not be corrected when they do wrong. They must be properly trained to know the difference between right and wrong. They soon learn how to get their own way, which indicates a certain power of understanding that might just as well be utilized in the right direction. The time to commence the education of a baby is immediately after it is born, and lessons in discipline should be kept up until you have a well-trained child. Such children are a source of constant pleasure to their parents. I might also add that a well-disciplined baby is more easily trained into the right sort of boy and man, girl and woman, and parents should always be thinking of their children's future.

Babies should have at least one voluntary bowel movement every day, and to the trained eye this movement reveals a great deal regarding the baby's digestion and general health. If there is not a bowel movement, the food should be so regulated as to bring it about, and patent medicines should not be poured into the baby's stomach. Neither should it ever be allowed to remain constipated, for this is dangerous, constipation being one of the chief causes of convulsions in infants and young children.

Babies can be trained at a very early age to cease soiling the diapers; likewise the wetting of diapers can be done away with at a very early period. In my

course of lectures to girls entitled "Ten Sex Talks to Girls," this and other matters which I touch upon lightly with you were gone into in more detail. The actual care of the baby is the duty of the mother, but a father who has the right ideas and some knowledge of baby lore can be a great help in shaping things in the right direction, instead of being the hindrance that many fathers are through their absolute ignorance.

The nursery should be the largest, brightest, and most airy room in the whole house; but, contrary to popular ideas, it should not be all painted in white. Soft gray tints are far superior as they do not reflect the light, and they thereby conserve baby's sight. Baby should sleep by day in a well-aired, darkened room, and by night in a well-ventilated room in which no light is kept burning. While baby is asleep quiet should prevail, so far as possible, and the child should never be awakened suddenly. Never scream at a baby in anger, and never strike one to correct it. Shocks, either sudden or great, pleasant or otherwise, are harmful to a baby. Babies need plenty of sleep, and should go to bed with the chickens, as it were—but there is no necessity for getting up with them. It is no less than criminal to keep them up till all hours of the night to suit the convenience of the parents.

Babies are not interested in moving pictures,

vaudeville, shoot the chutes, or other like amusements, but are much benefited by outings in the parks, to the country, and to quiet beaches; in the latter we do not include such crowded places as Coney Island and similar resorts. Merry-go-rounds, scenic railways, swings, whirligigs, etc., are not meant for babies, nor are they conducive to the development of a healthy nervous system. It might also be remarked that pop-corn, frankfurters, sundaes, tea, coffee, beer, liquor of any kind, ice cream soda, watermelon, hot corn, and other like articles of food, not only do not promote good digestion in the baby, but may be the cause of serious illness and even have a fatal result.

Babies have no place in crowds, whether indoors or out. They need plenty of space about them, and the fewer the people they come into actual contact with the less chance there is of "catching" some disease.

Never allow babies to suck a "pacifier." It will quiet them; but it is the sort of a quiet that may last forever. The so-called "baby pacifier" is the greatest known distributor of disease germs. It is no more necessary for a baby to have one than it is that the child should be given a loaded pistol to play with. I really think the latter would be less dangerous. Well-trained babies do without them, and poorly-trained babies should not have them. The only per-

sons they really benefit are those who profit by their sale.

Babies should never be kissed on or near the mouth, and the fewer people that kiss them at all the better. It is safer for the babies if this affection is shown in some other way. All that domestic animals, such as dogs and cats, do for babies is to convey to them the germs of many diseases, therefore babies should not be permitted to handle them at all, and families with a baby certainly need no other pet in the house. The baby should be the only pet, first, last, and all the time. It is true, unfortunately, that there are some so-called mothers who take their pet dogs out daily for an airing, yet would be ashamed to take their babies; and I sincerely hope that none of you, when you are fathers, will permit such a piece of wickedness as this—your baby handed over to a nurse-maid, while the dog receives the personal care of the baby's mother.

The present fad of "toughening" babies by exposing them to all kinds of weather seems to me a silly one, and likely to benefit only the doctor and the undertaker. If the baby survives the toughening process, it is well; but, if it does not, all I can say is that most parents will prefer a live, "untoughened" one. Short stockings may be all right for the warm weather season, but I cannot indorse them for wear all the year round.

Do not try to force the development of a baby. Certain events, such as cutting teeth, talking, crawling, and walking happen at a certain age, and in most babies no outside interference is necessary; in fact, this often works harm. Never mind what the baby next-door can do, I tell parents, yours will " get there " also. If you think something is really wrong with your baby consult your family physician, not your next-door neighbor.

When a baby is sick, do not consult the corner druggist or the circulars and advertisements of patent medicine manufacturers. Consult a competent doctor. This is what the patent medicine manufacturers do when their babies need medical attention; no ready-made cure-alls for their children. Certainly the baby you are interested in is as good as theirs. Why should you take chances that they will not?

Babies must not be constantly handled and " pawed " over, and when very young they are better without any handling at all. The baby who cries, and all babies should, cries for various reasons, and by observation these reasons can be learned from the tone and expression of the cry. Many babies cry to be picked up or to get their own way in something. If this kind of cry is disregarded, the baby learns to obey, and to realize that he cannot have his own way always.

Babies should never be rocked to sleep, neither should their trips to slumberland be aided by song. The proper way for putting a baby to bed is first to feed the child, see that he is comfortable, clean, and dry, put him into bed, turn out the light, open the window for ventilation, and go away, leaving the baby alone to fall asleep.

At about eight months of age, every baby should begin to take the juice of a fresh orange, once a day, a small amount at first, but this increased gradually until the juice of an entire orange is taken daily. A little later, we introduce semi-solid food into the baby's diet, beginning usually with a little strained oatmeal or other cereal, and proceeding very slowly, both as to increasing the quantity and the addition of new things.

This is about all that I shall say to you on the subject of baby lore; some may think me very foolish to have said anything at all. I am willing, however, to be so considered and will add that only limitations of time prevent me from saying more.

Our talks are practically finished. I do not claim that they are the best or the fullest talks that could have been prepared on this most important subject; but I have tried hard to instruct you correctly in matters of sex hygiene, and to give you accurate knowledge of your genital organs and their proper

functions. I have tried to show you that the best path for you to follow is one of strict morality; and this not only for your own sakes, but for the well-being of your future wives and children. I have tried to show you what respect you owe to the sex of your own mothers and sisters, and again I say, "Do unto others as you would have them do unto you." And how many of you are willing that your own dear ones should be sacrificed on the foul altars of immorality?

I have tried to show you in what being a true man actually consists, and how empty is the phrase "being a sport." I have offered you food for deep thought, with the hope that you will profit thereby, as I trust you will.

I have tried to explain everything to you in simple, plain language, avoiding medical terms as far as was possible. I have not tried to be scientific, but merely truthful, so that you could derive from the talks all the benefit possible. Theories as to why and how have been purposely left out, and facts that may be of service to you, put in, to take the place of what might interest scientists, but would have no particular interest, nor be profitable, to you.

I have given you these talks not only in the hope of benefiting my auditors, but also with the hope that you will go forth willing, able, and anxious to spread the gospel of morality and pure living, not only by

word of mouth, but by actual personal example, by putting into practice what you preach. Those of you who do this will find that you have made a good investment which will pay big dividends in the future, in the way of health and happiness, to your future children, your future wives, and to yourselves. You will never have the vain regrets that those do who live impure lives and make the innocent who suffer with them pay dearly for the "sowing of their wild oats."

If you will lead a decent, pure life, there will be no blind babies to point their little fingers at you and say, "You robbed me, your child, of my eyesight, and condemned me to eternal darkness;" there will be no dead babies on whose tombstones might appear, "You killed your child, even before it was born;" and there will be no sick, suffering wife, lying on the operating table, to moan to you after a serious operation which mutilates her body, "You robbed me of my sex, and murdered my babies." In the hereafter, you will not have to answer to the Almighty the questions, "Why did you break the moral laws of God and man?" and, "What of your stewardship of the pure, innocent woman who was your wife, the mother of your children?"

Think it all over most carefully, and ask yourselves earnestly and seriously, not only "Is morality obligatory from a religious and humane stand-

point?" but, "Does morality pay?" Personally, I think it does,—from a religious, humane, and every other point from which it can be considered, so I preach it to you as earnestly as I can.

Let my final words be this statement, already emphasized several times in the course of my talks, yet which will bear many repetitions: THE SEXUAL RELATION IS ABSOLUTELY UNNECESSARY TO EITHER SEX, AT ANY TIME, OR FOR ANY REASON. Keep your minds off things sexual, and you will not be bothered by sexual desire.

REVIEW

I. What is the value of a discussion of babyhood in a series of talks to boys?
II. How may the ignorant mother learn to properly care for her baby?
III. Which baby is usually the healthiest, the breast-fed or the bottle-fed?
IV. Discuss regularity of baby feedings, including night feeding.
V. How can the baby be trained to proper sleeping hours?
VI. Discuss the proper food for babies and the necessity of its cleanliness.
VII. Discuss the regulation of the baby's bowels and the dangers of constipation.
VIII. What is the objection to the "pacifier"?
IX. What change in baby's diet is made at the age of eight months or a little later?
X. With what important positive statement do we finish our course?

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